

AT THE
SPIRITUAL WORKS

OF THE

Rev. John Gothen.

IN SIXTEEN VOLUMES.



VOL. XIII.

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PRAYERS
FOR
SUNDAYS AND FESTIVALS,
FROM
ADVENT TO TRINITY SUNDAY,
LENT AND EASTER-WEEK EXCEPTED.

THE
SPIRITUAL WORKS
OF THE
REV. JOHN FOXE.
IN SIXTEEN VOLUMES.



PRINTED FOR AND SOLD BY THOMAS HODGES, IN PATERNOSTER ROW,
CORNHILL, AND SOLD IN PATERNOSTER ROW,
FOR THE REV. JOHN FOXE.



A D V E R T I S E M E N T.

THE pious Reader is desired to observe, That these prayers, according to the method of the church-offices, may serve for every day in the week, in this manner: The prayers for *Sunday* are to be repeated on those days of the week, on which there is no memorial of any saint. And for those days of the week, on which is commemorated any saint, the prayers are here provided, either *proper* to the festival, or else to be taken out of the *common*, as set down at the end. And thus is there a provision for every day.



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Yester. 11:00 a.m. 1900
is the second bus

PRAYERS

FOR

SUNDAYS, HOLY-DAYS, AND OTHER FESTIVALS.

FIRST SUNDAY IN ADVENT.

GOSPEL, LUKE xxi. 25, 33.

THIS being a holy time appointed by the church as a preparation for the great solemnity of God's mercy in the birth of our Redeemer, let us now beg grace of the divine bounty, that we may well employ this time, according to the design of the church, and thus hope to partake of the divine mercies.

Let us Pray.

O GOD, who hast wrought so many mercies for us, and knowing that

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through our great unworthiness we are in danger of losing the benefit of them, hast therefore appointed times wherein we may look into the state of our souls, and remove all that which may be an obstacle to thy grace: Grant we may make a right use of this favour, and so employ this *Advent*, as to prepare our souls for meeting our Redeemer.

Grant, O Lord, we may truly consider the greatness of this favour, inasmuch as all the works of thy mercy must be lost to us, if we are not prepared to receive them. Hence may we turn all our thoughts to examine what indispositions there are in us; and since these can be nothing but either sin, or the effects of sin, hence again let us resolve upon making it the business of this time to search into our sins, and into all those our ways, which are the ways of corruption.

And not only search into them, but likewise enter upon such means as may be necessary to overcome them, and by the serious endeavours of a sincere repentance, seek to obtain the favour of thy peace.

O God, how happy a time would this be to us, should we thus employ it in preparing our souls for thy mercy! How might the fruit of a few days recollection be the comfort of eternity! How might we bless thee

for ever for the grace of this time! Grant us therefore, O Lord, this grace, that we may no more lose this opportunity, as we have too often already done, but carefully improve it to thy glory, and the benefit of our souls. *Amen.*

That we may be truly serious in now seeking for mercy, the church lays before us this day the terror of God's justice in the last and general judgment, that being excited by fear, we may make a seasonable provision against it. Let us beg grace to make this good use of what is proposed.

Let us Pray.

O GOD, who propoſest the severity of thy judgments to us, that by the sight of thy justice we may be more earnest in laying hold of thy mercy: Grant, we beſeech thee, we may make this good use of the terrors laid before us this day, and thus wisely, according to the designs of thy goodness, turn thy justice into mercy.

Grant we may truly apprehend the terrors of the last day, when Christ ſhall come in majesty to judge the world.

When the earth, with all its glorious vanities, having being consumed by fire.

¶ All mankind, from the beginning of the world, shall be summoned by the last trumpet to take up their bodies, and appear before their Judge.

¶ When all shall be obliged to give an account of the sins of their whole life.

¶ When the thoughts of all shall be revealed, and all that wickedness, which had darkness to cover it, shall be brought to light.

¶ When the secret contrivances of hypocrisy and envy, of malice and revenge, of pride and sensuality, with all their hidden circumstances, shall be discovered in the face of the whole world.

¶ When sinners shall see all the crimes of their whole lives at once laid before them, without any possibility of colour or excuse.

¶ When they shall see themselves without friends, or any hopes of favour, but certainly to be judged according as they have done, whether good or evil.

¶ When they shall see their Judge before them exasperated by their crimes, and though infinite in mercy, yet see no mercies in him but what they have despised.

¶ When they shall see eternity before them, and that whatever is their doom, it is to be their doom for ever, without a possibility of redress.

When they shall see hell open ready to receive them, and the ministers of God's justice waiting only for his word to seize and cast them headlong into unquenchable flames.

Without any respect to state, sex, age or condition; but rich and poor, magistrate and subject, all alike to become the prey of devils, and receive the just recompence of their iniquities.

When the Judge shall separate them from the righteous, and pronounce with power and majesty that last and terrible sentence, *Go ye cursed into eternal fire, which has been prepared for the devil and his angels.*

When all those unhappy wretches shall see too late the errors of their ways.

When they shall see their folly in having neglected the time that was given them to prepare for eternity.

That for the shadows and dreams of a few moments, they have brought themselves into this state of despair.

That for courting a corruptible body and a deceitful world, they have purchased to themselves everlasting torments.

That for pleasing themselves a few years, they have provoked the wrath of God against them, and shall never more have the hopes of mercy.

But when a thousand and ten thousand millions of years are over, they shall see no possibility of relief, but shall even then, as it were, begin their misery afresh.

This is to be the wretched state of those unhappy sinners, who neglecting the time of mercy, shall at the last day fall under the anger of their judge.

Grant, O God, we beseech thee, we may have a true apprehension of these last terrors, and that the memory of thy judgments may be always so present before us, that the foresight may be a means of never having any experience of them.

Confirm us, O blessed Lord, so far in the remembrance of them, that we may have always a fear of thy judgment; that this may make us watchful over all our ways, and resolute in standing against all the solicitations to sin.

Let us be armed with this thought whenever the devil invites us to evil, and let this be one motive of never consenting to sin, that we are not able to dwell with everlasting flames.

Let this prepare us against all the snares of wicked company and the world, that there is nothing so charming in them, for the sake of which one would chuse to be the companion of devils.

Let us with this give an answer to all the difficulties of a virtuous life, that it is much easier bearing present self-denials then to be set on the left hand of the judge, and hear that dreadful sentence, *Go you cursed into eternal fire.*

Let us with this make our defence against all the troubles of this life, that they are to be esteemed as valuable by christians, if with them we can make an interest with our judge, and if by being patient under them, we can remove or moderate that wrath which is due to our sins. Since therefore God has informed us that tribulation is the way to glory, and that by it souls are purified like Gold in the fire against that day when Christ shall be manifested; hence let us offer ourselves to all tribulations, esteeming all as welcome, which may be a means of procuring peace against the last day, and delivering us from the anger of our judge.

Wherefore, Ω God, behold, in consideration of that last day we here offer ourselves to whatever portion thou shalt please to ordain for us of troubles in this life; Here cut, here burn, here afflict us as thou wilt, so thou spare us hereafter at the last appearance.

Upon the same consideration we now judge that no sort of penitential life is to be esteemed difficult, so it may be a means of punishing sin, and finding mercy with our judge. Wherefore, O God, behold we now implore thy grace, that we may no longer go on in the ways of sin, but embrace such a method, as may be most proper for humbling the sinner, and lessening the terror of those judgments which are due to our sins.

Teach us to have a horror of sacrificing eternity to the vain follies of a few moments; and may it now be our study how to manage a few moments so, that they may be serviceable for securing our eternal peace.

May we now chuse to renounce the pleasing invitations of this world, and enter into such discipline as may oblige nature to mourn at present, in hopes of that future joy which is promised.

Happy mortifications, happy self denials, which procure mercy from our God! And wretched those satisfactions which treasure up his wrath against us! Rescue us, therefore, O God, from all these unhappy snares; and may thy grace put us this day in such a method, by which the last judgment may not be our terror, but our joy.

May we now call over the account of all our whole lives, setting some day apart for this purpose: May we now accuse, judge, and condemn ourselves, and be willing now to suffer the punishment due to our sins. Now may we judge ourselves, that we may not be judged; now may we punish ourselves, because justice commands it; and now, O Jesus, may we labour to engage thy mercy to us, laying hold of the mediation of thy sacred blood, which now thou offerest to sinners, that being solicitous to forsake the world, and live by thy gospel, we may not be judged with the world, but find mercy with thee.

Now we have time for doing it; if those wretches, who are already condemned to hell, had the same opportunity as we have, how would they make use of it, and if we do not make use of it may not this neglect be the loss of all, and put us into the same state of despair with them? It is thy miraculous grace only, O Lord, which can prevent it.

Let us Pray.

RAISE up, O Lord, we beseech thee, thy power, and come, that by thy protection we may be freed from the imminent dangers of our sins, and by thy

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mercy be saved; who livest and reignest with the Father, in the unity of the Holy Ghost, &c.

FOR EVERY DAY IN ADVENT.

MOST gracious Lord, by whose direction this time is appointed for renewing the memory of thy infinite mercy to man in the incarnation of thy only Son; Grant we may live, this holy time, in the spirit of thanksgiving, and every day raise up our hearts to thee in the grateful acknowledgment of what thou hast done for us.

Help us, O God, in this duty, and suffer us not to live on dull, senseless and unthinking, when we have so great an act of thy mercy before us: Suffer not our thoughts to be wholly consumed upon worldly busines, or carried away with impertinencies and follies, when we have the wonders of thy goodness calling upon us to adore, praise, and give glory to thy name.

O God, this would be a great ingratitude, and too plainly discover the unhappiness of our inward state, in not being touched with the sense either of our own misery through

sin, or of thy deliverance in the redemption wrought by Jesus Christ. Deliver us, therefore, we beseech thee, from this reproach, and now vouchsafe us thy grace, that as often as we approach before thy holy altar, or are present at thy sacred mysteries, we may call to mind thy mercies, and give thanks for them, and never fail one day of this holy time to prostrate before thee, and on our knees to offer up some prayers in acknowledgment of thy goodness to lost man, and of thy only Son humbling himself, in becoming man for our salvation. And this, O God, may we do, not only in words, but from our hearts, and by endeavouring that the consideration of thy blessings may be every day the increase of our love towards so merciful a benefactor.

Besides this, we ask thy grace, O God, that we may make a due use of this holy time, for preparing our souls to receive Christ our Lord coming into the world at the approaching solemnity of *Christmas*.

For this end, we beseech the, O blessed Lord, both to teach us, and help us to make this preparation, that so our souls may be in such a disposition, as to receive the benefit and graces of his coming.

And since no disposition can be better for us than that of his own Holy Spirit, in which

he came into the world, help us, by thy divine grace, to live at this time by the same Spirit, and let this, O God, have the direction of our inward and outward man.

Christ came into the world poor, humble, and meek ; grant, O God, that thus we may prepare to meet him ; Grant, that we may now be watchful in resisting all the suggestions of pride and prodigality ; that nothing of a vain or haughty mind may appear either in our words or actions ; but that practising a general humility, we may be easy, mild, and moderate to all, and thus endeavour to live by the spirit of Christ. R. Grant, O God, that thus we may prepare to meet our Redeemer.

Christ came into the world to suffer many tribulations from the hands of sinners, and was patient under all, having an entire conformity to the will of his Father ; Grant, O God, we may thus prepare to meet him, Grant we may now be watchful in resisting all motions to passion and impatience ; that nothing of contention or quarrelling be found in us ; and that we may force our will to a peaceable submission, under all troubles, whatever shall befall us in this time. R. Grant, O God, that thus we may prepare to meet our Redeemer.

Christ came into the world to suffer for our sins, so that his whole life was a life of the cross, and was finished at length on *Mount Calvary* by his dying on the cross; Grant, O God, that thus we may prepare to meet him: Grant we may now consider what punishment is due to our sins; and entering into the spirit of penance, may we let no day pass without a sin-offering, without suffering something, as justice shall demand in chastisement of our offences; and where our sin has been, there may the punishment be. R. *Grant, O God, that thus we may prepare to meet our Redeemer.*

Christ came into the world, not to do his own will, but the will of his heavenly Father, and to seek his glory in all things; grant, O God, we may thus prepare to meet him: Grant we may be watchful now at this time above all others in resisting the corruption of our own wills, and carefully avoiding whatever is a transgression of thy commandments: Grant we may not now consult our inclination, humour or fancy, but what is most for thy glory, and the good of our souls, and to this refer all we do. R. *Grant, O God, that thus we may prepare to meet our redeemer.*

Christ came into the world to do good to all; Grant, O God, we may thus prepare

to meet him : Grant we may be watchful at this time above all others, in avoiding every thing that can be injurious to our neighbour, whether in afflicting him, or giving him scandal, or drawing him into sin, or casting any blemish on his reputation; but in all things, O God, may we follow the spirit of charity, being forward in bringing comfort and relief to all, as far as their circumstances shall require, and ours permit. *R. Grant, O God, that thus we may prepare to meet our Redeemer.*

Grant, blessed Lord, that thus labouring to walk at this holy time according to the spirit and example of Jesus Christ, we may prepare to meet him coming into the world, and be so happy as to receive the blessings of his incarnation.

He comes to deliver sinners from all their iniquities, and we can have no hopes of salvation but through him. How miserable, therefore, how wretched shall we be, if going on in the ways of sin, we lose the benefit of his coming ? O God of mercy, suffer us not to be thus blind, obstinate and faithless, but having thus expressed thy love to man, and the desire of his salvation, as to send thy only Son to become his Redeemer, perfect this mercy in us by thy grace, and grant we may make such a good use of

this holy time, as to remove all indispositions from our souls, and be prepared to receive the effects of thy goodness. *Amen.*

Let us Pray.

RAISE up our hearts, O Lord, we beseech thee, to prepare the way of thy only Son, that by his coming, being reconciled to thee, we may serve thee in holiness all the days of our lives; who liveth and reigneth with thee in unity, &c.

SECOND SUNDAY IN ADVENT.

GOSPEL MAT. XI. 10.

IN this day's Gospel we hear of St. John Baptist sending two of his disciples to Christ (for their own instruction) to enquire of him whether he was the person that was to come, or whether they were to look for another. Hence let us this day pray for grace, that we may look for no other but Christ, and place our whole confidence in him, of obtaining everlasting life.

Let us Pray.

O GOD, who hast manifested thy infinite mercy to man in sending thy only Son to teach us by his word and example, and save us by his blood ; grant, we beseech thee, we may become true disciples of Jesus, and entertain no hopes of salvation but through him.

Give us likewise a true sense to understand what it is to be saved by Jesus : That it is to have a faith in Jesus, to believe in his word, to follow his doctrine, to observe his precepts, to be directed by his Gospel, to live by his spirit, and to seek through the mediation of his sacred blood, to obtain life everlasting.

In this manner, O God, may we seek salvation through Jesus, and so confide in him, as to believe there is no other by whom we can be saved. And hence, O Lord, since salvation is only through him, may it be our daily solicitude to take him for our way, to walk as he has directed ; and let this be every day both the proof and fruit of our hope.

For this, O Lord, we confess, that if we hope for salvation, and do not endeavour to live by the Gospel of Jesus, the case is

very plain that our hope is not in Jesus, but it must be in some other.

And therefore since Jesus calls upon all to be humble and meek of heart, those who hope for salvation through Jesus must labour to be humble and meek: and as for all such as follow the ways of pride and ambition, and in such ways have all their comfort, R. *We confess that such place not their hope in Jesus, and therefore from such ways, we beseech thee, O God, to deliver us.*

Jesus calls upon all his followers to deny themselves, to take up their cross daily and follow him; and those who hope for salvation through Jesus, must do in this as he requires: But as for all such as are governed by self-love, make it their general study to gratify inclination and fly from the cross, R. *We confess that such place not their hope in Jesus; and therefore from such ways we beseech thee, O God to deliver us.*

Jesus calls upon all his followers to love one another, to forgive injuries, to do good to those that hate us, and to pray for our persecutors; and such as hope for salvation through Jesus, ~~must~~ labour in this to observe what he commands: But for those who bear hatred, who open their hearts to envy malice, ill-will, and the desire of revenge, who keep up contentions, and backbite their

neighbour, R. *We confess that such place not their hope in Jesus; and therefore from such ways we beseech thee, O God, to deliver us.*

Jesus calls upon all his followers to be clean of heart, promising the sight of God to all that are so; and such as hope for salvation through Jesus, must labour in this to do what he prescribes: But as for those who open their hearts to uncleanness, who have not yet crucified their flesh, with its desires and lust, but like the heathens, follow the concupiscence of the eyes and lusts of the flesh, R. *We confess that such place not their hope in Jesus; and therefore from such ways we beseech thee, O God, to deliver us.*

Jesus calls upon all his followers not to steal, but to do to others as they would have others do to them; and such as hope for salvation through Jesus, must labour to follow this rule which he gives: But as for those who are unjust, who use frauds, over-reach their neighbour, who keep back the hire of the labourer, who oppress the poor, or do wrong. R. *We confess that such place not their hope in Jesus; and therefore from such ways we beseech thee, O God, to deliver us.*

Jesuſ calls upon all his followers to take heed, leſt at any time their hearts be overcharged with ſurfeiting and drunkeneſſeſ; and ſuch as hope for ſalvation through Jeſuſ muſt follow where he direcſtſ; And as for all ſuch who follow the works of the fleſh, in revellings, rioting and drunkeneſſeſ, whose God is their belly, whose glory is in their shame, R. *We confeſſ that ſuch place not their hope in Jeſuſ; and therefore from ſuch ways we beſeech thee, O God, to deliver us.*

This, O God, we confeſſ, because there can be no true and ſaving hope in Jeſuſ, but for ſuch as make it their ſerious en-deavour to walk in thoſe ways which he teacheſ; for it is only to ſuch he makes his promiſeſ, and there can be no ſolid hope of ſalvation, but what is built on the promiſeſ of Christ.

Wherefore, O moſt gracious Lord, we beſeech thee to grant us this mercy, that whereaſ through thy gift we have a faith in Jeſuſ, ſo we may be ſolicitous to direcſt the whole method of our lives, not according to nature or the world, but according to what he teacheſ, that we may ſhew our whole confidence of ſalvation to be in him, and that there is no other whom we look for, or in whom we put our trust.

To this question put by St John's disciples, Christ returned this answer, go and tell John the things you have heard and seen, the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the Gospel is preached to the poor, and blessed is he who shall not be scandalized in me. Hence

Let us pray.

O BLESSED redeemer, who didst give proof of being the *Messias*, not by thy words only and doctrine, but by thy works, and to these didst appeal for the confirmation of such as doubted : Grant we beseech thee, that in this we may be solicitous to follow thy example, making it our daily endeavour so to model our lives by thy Gospel, and do all things to edification, as without any other arguments, but by our works only, to shew whose disciples we are.

For this end we implore thy help, O most loving Redeemer, that nothing may be found in the whole method of our lives contrary to the purity of thy Gospel, nothing that can give offence, nothing disedifying, for if we serve thee only with our lips, and our works are not answerable to our profession, our religion and hopes must be vain.

That we may obtain the effect of this our petition, we beseech thee, O blessed Jesus, to manifest thyself a Redeemer to us by the like miraculous effects as thou didst to the disciples of the *Baptist*, and these, O God, we most humbly petition thee to work in our souls.

Take away all blindness from us, remove all deceit, and grant our eyes may be so opened as to know ourselves, and discern the way of salvation. R. *Hear us O God, and thus shew thyself a Redeemer to us.*

Take away all lameness, and amidst all the temptations of this life, grant we may walk according to thy Gospel, with a firm, equal and persevering step. R. *Hear us O God, and thus shew thyself a Redeemer to us.*

Take from us the great corruption of our heart, weaken all our evil passions, and cleanse us from all our sins. R. *Hear us, O God, and thus shew thyself a Redeemer to us.*

Take from us all deafness, that with joy and fruit we may hear thy word, and never shut our ears against those who would advise us for the good of our souls. R. *Hear us, O God, and thus shew thyself a Redeemer to us.*

Take from us all that causes death in our souls, and may we now live as those that are risen to a new life in Jesus Christ. R. *Hear us, O God, and thus shew thyself a Redeemer to us.*

Take from us that ill-spirit which is scandalized at what is good, which cannot bear the contradictions of the narrow way, and laughs at in others what it does not practice itself. *R. Hear us, O God, and thus shew thyself a Redeemer to us.*

Grant us O merciful Redeemer, the favour of these petitions, that by such evident proofs of thy goodness, not only our lips, but our heart and soul, and all the actions of our life, may publish thy glory, and confess to the whole world that thou art our God and our Saviour. This O God we acknowledge by our faith; may our life and conversation join in the same confession. *Amen.*

Let us Pray.

RAISE up our hearts, O Lord, to prepare the way of thy only Son, that by his coming we may serve thee with pure minds, who liveth and reigneth with thee, in the unity of the Holy Ghost, &c.

THIRD SUNDAY IN ADVENT.

JOHN i. 19, 28.

THIS day's Gospel is a message of the Jews to St. John Baptist, demanding who he is, and seeming prepared to own him for the Messias, but he absolutely disowning that character, as likewise of being a prophet, and challenging no more than of being a voice, let us hence beg of Almighty God that it may be our constant endeavour to imitate this humility of the Baptist, but more especially at this time.

Let us Pray.

OGOD, who wast pleased by St. John Baptist to prepare the way of our Lord, and to manifest in him so remarkable a humility; mercifully grant that we who now expect the coming of our Lord, may prepare to receive him according to the method taught us by thy holy *Baptist*.

Grant we may prepare the way of our Lord, by labouring every day to obtain the spirit of a true humility, and therefore to be ever watchful against all the suggestions of

pride, so as not to be surprised by its snares, nor deluded by its subtleties. *Si non banis ei*
ne We prepare for a Redeemer, who came into the world in an humble way, having nothing of those contrivances which are for the service of pride. In this same way, O God, may we prepare to receive him, and therefore be careful that nothing of that be found in us which he renounced at his birth, and if favoured by us, can be no other preparation but to exclude him from our souls. *so* Hence, O most gracious Lord, in the first place, we make this petition to thee, That we may never pretend to any thing commendable which does not belong to us, nor strive to raise our reputation by what is false, for since all pride is hateful to thee, this must certainly be thy abhorrence, which is a complication of evils, and built upon a lie. *R. Deliver us we beseech thee, from this evil*
which can be no preparation to receive our Lord.

Another petition we make to thee, O God, That we may never in silence permit others to ascribe what belongs not to us, but with the humble Baptist, declare the truth, though to our own disadvantage. *R. Grant this, O God, because humility is the best preparation to receive our Lord.*

Again, we ask, O God, that whatever is found commendable in us, we may never let this feed in us a vain humour; nor even own it, but as the Baptist did, in as humble a manner as truth will permit. R. Grant this, O God, because humility is the best preparation to receive our Lord.

Another petition we offer, O God, That whatever we discover of advantage in us, we may never be ambitious of honours, nor set our hearts upon preferments or place, but with the Baptist think ourselves most unworthy of the meanest employments. R. Grant this, O God, because humility is the best preparation to receive our Lord.

Still another petition we address to thee, O God, That whatever mean office is desired of us, or whenever an opportunity offers of doing what we think beneath us, we may readily embrace it, and rejoice in the occasion of humbling our pride. R. Grant this, O God, because humility is the best preparation to receive our Lord.

Give us leave, O God, to conclude our petitions with this, That whatever humiliation we shall now meet with, whether in being injured, reproached, despised, ill spoken of, reproved, contradicted, or any other way lessened in public, we may give a check to all disturbance, and readily submit in

silence as to what is best for us. R. *Grant this, O God, because humility is the best preparation to receive our Lord.*

Hear these our petitions, O God, and mercifully grant them, because we are sensible how very disagreeable all kind of indulged or affected pride must be at this time; for what has pride to do in us, when the Lord of heaven, when the eternal wisdom of the Father, humbles himself in becoming man! What has pride to do in the sinful worm, while he prepares to receive an humbled God!

O blessed Redeemer, we see so much humility in thee, that we cannot, without confusion, behold the pride that is in ourselves; and as thy precursor St John appeared in thy own livery, so we see a necessity that thy disciples should be humble too; so far, that we cannot be sincere in confessing thee to be our God, nor serious in adoring thee, if we come with our pride to confess and adore thee in thy humbled state.

Wherefore, O God, since this is the very thing we prepare to do, shew thy mercy to us, and help us now at this time, in making resistance against all the attempts of pride, and bringing ourselves to the practice of that humility which is so visible in the work of our redemption.

For this end direct us, we beseech thee, by thy grace, to ask the same question every day of ourselves which was put to St. John, *Tu quis es? Who art thou? What sayest thou of thyself?* And may those humbling lessons be well imprinted in our hearts, which must appear in the answer to it.

May we ask of our body, *Tu quis es? What art thou?* And hence let this truth be revived, that it is nothing, but corruption, that the whole fabric must soon be dissolved, and being cast out of doors by its best friends as insufferable, must be laid under ground, there to be consumed by its own corruption. *Tu quis es? Who art thou that canst be proud of this?* R. *We confess, O God, here is nothing to be proud of, but we have reason to be humbled under the sight of our own misery.*

May we ask of our soul, *Tu quis es? What art thou?* And hence may we remember, that though there appear many excellencies in it, yet it is all the work and gift of God; that there is no one excellency or advantage in it but what we abuse by our passions, and corrupt by our sin; that having reason, we act against it; having an understanding, we blind it: having a will, we turn it against thee, our God, and let it be our guide into all that is evil: and having thus for a time abused thy blessings, what is

to be the conclusion? Our souls are to be presented before thee, our God, we are to be called to an account for all the evils we have done; left without friend or help; to be judged according as we have done in this life; and endless eternity waiting to be the execution of the sentence that is pronounced against us. *Tu quis es? Who art thou that canst be proud of this?* R. *We confess, O God, here is nothing to be proud of, but we have reason to be humbled under the sight of our own misery.*

May we ask again of all in which we at present take delight, of our riches, state, honours, companions, fine clothes, beauty, diversions, pleasing liberties, and whatever satisfactions there are in this world, may we ask of all, *Tu quis es? Who and what are you?* And hence may we remember that none of these can last long; that they are subject to great change and inconstancy; that they have generally gall mixt with the enjoyment; a small accident robs us of them; sickness and pain take off the satisfaction; they pass away as a dream or shadow, and after a short time death snatches us from them all, and nothing of them is left but the account we are to give of the sinful abuse of thy creatures and blessings. *Tu quis es? Who art thou that canst be proud*

of this? R. We confess, O God, there is nothing to be proud of, but we have reason to be humbled under the sight of our misery. In this manner give us grace, O God, to look upon ourselves, and on all the unhappy circumstances of our life; and hence may we see sufficient motives to suppress all that pride to which we are so strongly inclined.

Hence may we see the unreasonableness of pride in such poor worms as we are; and hence be furnished with resolutions of shewing no favour to it.

Hence may we see the necessity of being humble, if we pretend to be just, since there can be no pride but what has injustice in it: May we likewise see thy mercy in teaching us to be humble; and that since Christ has so humbled himself for our sakes, we cannot with truth call ourselves his disciples if we set up an interest for pride, and decline the practice of that virtue which we cannot be ashamed of without being ashamed of him.

Teach us, O God, to be truly humble.

R. And thus prepared may we meet our Redeemer.

Let us Pray.

GIVE ear, O Lord, we beseech thee, to our prayers, and with thy grace enlighten the darkness of our minds, who livest and reignest with God the Father, in the unity, &c.

FOURTH SUNDAY IN ADVENT.

LUKE iii. 1, 6.

IN this day's Gospel we have an account of the preaching of St. John Baptist; and his principal endeavour being to call upon the Jews to do penance for the remission of their sins, so to prepare for the coming of Christ; let us beg grace this day to take the same method, and by penance seeking pardon of our sins, thus prepare to meet our Redeemer.

Let us Pray.

ALMIGHTY and everlasting God, who in the preaching of St. John Baptist to the Jews hast taught us in what manner we are to prepare for receiving Christ coming into the world; grant we may obey

the summons of this great prophet, and by this preparation partake of the mercies of the approaching solemnity.

And since his summons was that all should do penance for the remission of their sins, give us thy grace, we beseech thee, that we may sincerely undertake and effectually perform this great work; for behold we confess our weakness, that although we are sensible our whole busines of eternity depends off our repentance, yet there is no one point in which we are more apt to deceive ourselves than in this.

We often think of repenting, and through the direction of thy heavenly light make several proposals in order to it; nay, we often begin it: But, O God, how do we fail in the sincerity of carrying on and finishing what we undertake? How short do we come of being truly converted, of changing our lives, and bringing forth such worthy fruits of penance as the holy Baptist advises for the remission of our sins!

In this, O God, we see how much we want thy grace; and therefore now at this time, when we can expect no part in thy mercies, but through a true repentance, we make our supplications to thee, most humbly beseeching thy infinite goodness to have compassion on us, and help us.

We acknowledge our unworthiness to be such, O God, through our manifold iniquities, as to deserve no help from thy hands: But, O merciful Father, if thou observest our iniquities, who shall stand before thee? Look not therefore upon our sins, but upon that infinite love which sent thy only Son into the world to call sinners to repentance, and to become a propitiation for their sins.

By that love we beseech thee to have compassion on us; and now being called upon to repent of our sins, shew this mercy to thy servants, as by thy grace to help us in all that belongs to a true repentance. Leave us no more to deceive ourselves by our own blindness and weakness, but let thy heavenly light go before us to begin and finish this work, that we may not die in our sins, but partake of the mercy of this holy time.

In the first place we ask of thee, O God, a sincere desire of repentance, such a desire as may not only be expressed in a passing thought, but be a fixed and persevering act of our soul, arising from the conviction of our unhappiness while under the guilt of sin.

Help us, O God, in confirming this desire in us; and for this end give us a true sense of the deformity of sin, such as may strike

us with fear as of the worst of monsters, and raise in us an earnestness to be delivered from it as from the greatest evils. Hence, O blessed Lord, may this desire oblige us to consider, and even to enquire what we are to do to be freed from the burthen and guilt of sin. Thus did the people, thus the publicans, thus the soldiers, who came to the *Baptist*; they heard him preach the necessity of penance, and being desirous to be freed from their sins, they presently applied themselves to him, and all with one voice asked to be informed; *What must we do?* In this, O God, may we join with them, and manifest our desire of amendment, in asking what we have to do; and carry with this question such a docile and submissive mind, as to be ready to do all whatever can be necessary for regaining our peace with thee our God, and healing all the distempers of our souls. This readiness may we shew, O God, in examining the root of our evils, and in being prepared to lay the axe to the roote, to cut off whatever it be that feeds our distemper. Here we confess is the difficult task, and in this we now implore thy help to work such a change in our souls, as to think only upon an hour and to yeare. *Be it so*

nothing difficult that is for the remedy of our sin.

Our misfortune has been in fearing nothing that discouraged the gratifying our sinful appetite, but now, O God, let this be the change, to fear nothing that discourages the cutting off our sin at the root; all has been hitherto sacrificed to inclination and self-love, now let inclination and self-love be sacrificed to thee, O God, and to the obligations of a sincere repentance.

This is the only proof we can have of a true Conversion; and if our repentance be sincere, this must be the fruit of it. Shew therefore thy mercy to us, O God, in this point; suffer us no longer to deceive ourselves with barren purposes, or such as have only an imperfect fruit; but may we manifest our conversion in fighting against sin, and in the established and fixed methods of a new life, since if there be not a new life, our repentance cannot be true.

We ask therefore of thee, O God, this grace to begin a new life, and not only this, but likewise that in undertaking it, one principal care may be to bring forth worthy fruits of penance. This is what the *Baptist* requires, and it is thy grace must both direct and help us in it.

Help us therefore, we beseech thee, and make it our concern not only that we bring

forth fruits of penance, but to examine if they be *worthy*: To see that they be answerable to the number, greatness, and scandal of our sins, to the force of our own sinful habits, to the divine anger and judgments which we have provoked, to the particular mercy which has snatched us, as it were, out of the mouth of hell, whilst so many others have perished in it.

Grant, O God, that in the method of a new life we may have due regard to these particulars, and thus not only do penance, but likewise do that penance which belongs to us, and is the demand of justice: That we may not only be careful to avoid sin, which is the obligation of those who have preserved their innocence, but likewise be solicitous to overcome and punish sin, which is the duty of the *Penitent*: That we may not only serve righteousness, which is the duty of every one that is just, but likewise with proportion to the disservice and injury we have done it, and to the scandal we have given, which is the obligation of those who are enjoined to bring forth worthy fruits of penance.

And this being our case, give us, we beseech thee, O God, courage and strength to perform what we are obliged to, that our repentance may not be regulated by

self-love, as our sins have been, but be directed by justice, and thus be accepted by thee.

In this manner teach us, O God, to make our ways streight; that as far as our hearts and lives have been hitherto corrupted and made crooked by sin, so now by penance they may be unbent, and made conformable to thy will, which is the only true measure of holines. R. Hear us, O God, we beseech thee, and grant this our petition.

That our hearts being emptied of the love of creatures, they may be filled up with the love of thee, their only good, and so every valley be filled. R. Hear us, O God, we beseech thee, and grant this our petition.

That all our ambition, haughtiness, pride and stubbornness, may be succeeded by humility, and so every mountain and hill be brought low. R. Hear us, O God, we beseech thee, and grant this our petition.

Hear us, O God, in these our petitions, that so following the direction of the *Baptist* in our penance, we may be prepared to see the salvation of God.

Let us Pray.

RAISE up, we beseech thee, O Lord, thy power, and come, and succour us with a strong hand ; that by the assistance of thy grace, thy indulgent mercy may hasten what is delayed by our sins, who livest and reignest.



CHRISTMAS-NIGHT.

LUKE ii. 1. 14.

THIS being the night in which the Son of God, being made man for our salvation, was born of the Virgin Mary in the Stable of Bethlehem ; this being the night in which the Angels assembled, — give praise to God in acknowledgment of this his infinite mercy to man ; let us now join our voices with this heavenly host, and making one choir with them, endeavour in the same spirit of adoration and gratitude, to give praise to our God.

V. Glory be to God on high.

R. And peace on earth, to men of goodwill.

V. We praise thee.

R. We bless thee.

V. We adore thee.

R. We glorify thee; we give thee thanks for thy great glory.

V. Lord God, heavenly King, Father Almighty.

R. Lord Jesus Christ, the only begotten son.

V. Lord God, Lamb of God, Son of the Father, who takest away the sins of the world.

R. Have mercy on us.

V. Who takest away the sins of the world.

R. Hear our Prayer.

V. Who sittest at the right hand of the Father.

R. Have mercy on us.

V. For thou only art holy.

R. Thou only art our Lord.

V. Thou only, O Jesus Christ, art most high, together with the Holy Ghost, in the glory of God the Father.

R. Amen.

Let us Pray.

O Eternal God, Father Almighty, who, in compassion to lost man, didst send thy only Son to become his Redeemer from that unhappy state; Grant, we beseech thee, that we who are here assembled to acknowledge the mercy of this night, may find the benefit of it in our souls, in the par-

don of all our sins. Through the same Lord Jesus Christ thy Son, who lives, &c.

Since we believe that God the Son became man, and subjected himself to misery purely in compassion to us, that by his sufferings we might be rescued from sin, and of slaves be made the children and heirs of God; let us meet him with our praises, as new born this night into the world, and bless his holy name for all those mercies which he undertook at this time, and for whatever he suffered in this his first entrance upon the work of our redemption. While heaven bows to earth, let earth likewise bow to heaven.

Blessed Jesus, true God and Man, born this night in form of a helpless infant. R. *Praise and glory be to thee for ever.*

Blessed Jesus, who being true God, glorious and incapable of suffering, didst for our sakes subject thyself to all our infirmities. R. *Praise and glory be to thee for ever.*

Blessed Jesus, who having the heavens for thy throne, didst chuse this night a poor stable for thy abode. R. *Praise and glory be to thee for ever.*

Blessed Jesus, who being God incomprehensible, was pleased in love to us, to be wrapt up in swadling clothes and laid in a manger. R. *Praise and glory be to thee for ever.*

Blessed Jesus, who being adored in heaven by all the choirs of angels, didst this night so humble thyself, as to have an ox and an ass for thy attendants. R. *Praise and glory be to thee forever.*

Blessed Jesus, who overflowing with unchangeable happiness in heaven, wast pleased for our redemption, to make choice of the bitterest potion on earth, and this night didst begin with the severities of cold and poverty. R. *Praise and glory be to thee forever.*

Blessed Jesus, we acknowledge thy mercy to be infinite in undertaking this work of our redemption : It is far above our comprehension, it infinitely exceeds all the gratitude we can express. But accept, we beseech thee, this humble acknowledgment we make while we now bow down, and with all the powers of our souls pronounce these sacred words ; praise, glory, adoration, and thanksgiving, be to thee for ever and ever, for that thou hast been pleased thus to humble thyself for the salvation of man.

Having thus in our poor way paid one hommage of adoration and thanksgiving to our new born Saviour, let us now approach to him, and since we know him to be full of mercy, since we know the design of his coming upon earth is to shew mercy, since we know he is made man for the

sake of us sinners, to seek the lost sheep, to help the distressed, and to heal all our infirmities let us now bow down again, and in the humblest manner we can, put up our petitions to him, and desire him to begin the mediation he has undertaken for us sinners.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Jesu Christ, hear us.

Jesu Christ, graciously hear us.

Jesu, the eternal word of the Father,

Jesu, consubstantial with the Father,

Jesu, the splendour of thy Father's

glory,

Jesu, the image of thy Father's substance,

Jesu, the eternal wisdom,

Jesu, the brightness of eternal light,

Jesu, by whom all things were made,

Jesu, the Angel of the great council,

Jesu, the prince of peace,

Jesu, promised to the patriarchs,

Jesu, desired by all nations,

Jesu, sent by the Father into the world,

Jesu, the Word made flesh,

Have mercy on us.

Jesus, God with us,
 Jesus, made in the form of a servant,
 Jesus, born of the virgin *Mary*,
 Jesus, wrapped in swaddling-clothes,
 Jesus, laid in the manger,
 Jesus, fed at a virgin's breast,
 Jesus, proclaimed by the Angels,
 Jesus, adored by the shepherds,
 Jesus, the father of the world to come,
 Jesus, the joy of angels,
 Jesus, the king of patriarchs,
 Jesus, the inspirer of the prophets,
 Jesus, master of the Apostles,
 Jesus, teacher of the Evangelists,
 Jesus, the strength of martyrs,
 Jesus, the light of confessors,
 Jesus, the purity of virgins,
 Jesus, the crown of all the saints,
 Be merciful to us, *Spare us, O Jesus*,
 Be merciful to us, *Hear us, O Jesus*,
 From all our sins,
 From hardness of heart,
 From all unbelief,
 From the neglect of salvation,
 From the love of the world,
 From all vicious self-love,
 From a dissipated and unthinking life,

Have mercy on us.

Deliver us, O Jesus.

From pride and sloth,
From prodigality and all excess,
From detraction and lying,
From sensuality and hypocrisy,
From all quarrels and impatience,
From immoderate solicitude,
From faint heartedness and dejection
of spirit,

From the violence of whatever evils
molest us,

From the forgetfulness and abuse of
thy mercies,

From the abuse of this holy time,
From gluttony and intemperance,
By thy coming,
By thy nativity,

By all the mercies of this night,
By thy humiliation in this night,

By all whatever thou didst suffer
this night.

We sinners,

That thou wouldest vouchsafe to give
us thy grace, whereby we may become
thy true disciples,

That in all things we may take thee
for our pattern, and be ever mindful of
following thy example,

That we may learn to renounce all
our pride; and follow thy humilities,

Deliver us, O Jesus.

We beseech thee, bear us.

To That we may suffer with thy patience whatever evils befall us,

To That in a cheerful silence we may readily submit to whatever humiliations God has appointed for us,

That having undertaken to be our advocate, thou wouldest vouchsafe to plead for us, and obtain for us this night the pardon of all our sins.

That thou wouldest mercifully consider all our weaknesses, and sinful customs, and give us all necessary grace, courage, and perseverance to overcome them,

That thou wouldest give a blessing to thy church, and deliver it from all abuses,

That thou wouldest give a blessing to this nation, and delivering it from all vice and error, make it to thyself a holy people,

That thou wouldest give a blessing to us who are here assembled in memory of thy nativity, and powerfully assist us with thy grace, according as our several necessities require.

Son of God,
Lamb of God, who takest away the sins of the world, Spare us, O Jesus.

We beseech thee, bear us.

Lamb of God, who takest away the sins of the world, *Hear us, O Jesus.*

Lamb of God, who takest away the sins of the world, *Jesus, have mercy on us.*

Let us Pray.

Jesus, son of the living God, who camest into this world to save that which is lost ; behold here a part of that unhappy kind which was lost through sin, but now has hopes in thee : Have compassion on us, we beseech thee, and by thy infinite mercy perfect in us the work of our redemption.

Jesus, Saviour of the world, let the mercy of this night extend to us thy servants here met together in honour of thy sacred birth, and help us so powerfully in overcoming all the corruption that is yet within us, that having in thee so plentiful a redemption, we may not be lost through any neglect of ours.

Jesus, infinite in power and mercy to thee we appeal under all the infirmities to which we are subject ; to thee we represent all the dangers we meet in the way of salvation ; thou art come to be our Saviour, be then a Saviour to us, and give us all that grace which thou feest necessary for us, and

let not the work of thy mercy be made void in us through our iniquity.

Jesus, the eternal wisdom, thou art come to rescue an unhappy people from their misery, consider, we beseech thee, the endless follies and indiscretions to which we are subject, and pour forth thy grace upon us, by which we may become wise to eternity.

Jesus, the eternal light, have compassion on our darkness, and by thy grace prevent all the mischiefs of it: Leave us no more to ourselves, but mercifully undertake to be our guide, and direct our feet in the way of thy commandments.

Having made our petitions to our Redeemer, and recommended our cause into his hands, that we may more effectually obtain his grace and protection; let us now offer ourselves to him, and make a solemn protestation of abiding faithful in his service to the end of our lives.

O Blessed Jesus, true God and man, Saviour of the world, we confess here before thee, that we have no help nor hope but by thee: We have no redemption of sin but through thee: We have no peace with God but through thee: We have no expectation of any blessing but through thee: We have no hopes of life but through thee: All is to come to us from God through thee,

thee, who art the one mediator between God and men.

Wherefore, O Jesu, having all our dependence on thee, to thee we offer ourselves, as to our God to protect us, as to our master to teach us, as to our light to direct us, as to our Redeemer to save us, to thee we offer ourselves to hear thy words to receive thy faith, to walk in thy ways, to observe thy precepts, to fear thy judgments, and to keep thy law; to thee we offer ourselves, both as to body and soul, putting ourselves wholly into thy hands, and desiring thee to order and appoint for us, both as to health and sickness, life and death, whatever shall be most for thy glory, and for our everlasting good.

And as for us, behold we solemnly engage, as far as lies in us, to be faithful to thee; we resolve to forsake ourselves for to follow thee; we here undertake to renounce the wicked ways of the world, and of our own corruption, that we may do thy holy will.

But because we know how great our weakness is, and that we have nothing in ourselves wherein we can trust, therefore behold with all humility we lay all our infirmities before thee, and most earnestly beseech thee, that whereas thou comest to be our Redeemer, thou wouldest consider all our weakness, and mercifully supply us with

such grace; whereby we may effectually overcome all evil, and faithfully perform whatever obligations we have here undertaken, and are due to thee.

Hear us, O Jesus, in this petition we make to thee: It is in behalf of poor sinners, whom thou camest to seek; shew mercy to us in this night of mercy, and hear our prayer; thou hast made thyself ours this night by putting on our nature, and we desire to become thine, thy servants, thy disciples, thy children: O Jesus, confirm our desires, and grant that this night we may put off, we may renounce whatever is yet in us displeasing to thee, whatever is not agreeable to the profession we here make of being thy disciples: Grant we may put on thee.

And as often as we shall find it difficult to renounce our own ways for to follow thee, let us then remember, O Jesus, what thou hast done, what thou hast undertaken for us this night; and let this fill us with shame at the difficulties we make in following thee: Thou, who art God Eternal, hast humbled thyself to the form of a servant, and what humiliation can be then too great for us poor sinful clay? When heaven has stooped to earth, what can there be too much for us sinners to bend to? When thou, God of In-

finite Glory, has subjected thyself to the severest of human afflictions, to the worst of reproaches, to the most cruel torments, what self-denials can we esteem too hard, what can we think too much for us to suffer?

No, Blessed Jesus, nothing can be too much, nothing too hard for us to suffer in following thee; if we are to lose all the comforts of life, and even life itself in thy cause, we have thy example to lead us on; lead us therefore, we beseech thee, as thou hast undertaken; carry us on in thy own ways, and teach us in all things to do thy will; give us thy blessing this night, and let it be the blessing of heavenly grace, that, whilst thou comest to seek us, we may be found by thee? and coming to save us, we may be of that happy number, who are to be saved by thee. *Amen.*

Let us Pray.

O GOD, who, by the rays of the true light, hast dispelled the darkness of this sacred night; grant, we beseech thee, that knowing the mysteries of this light on earth, we may come to the possession of his joys in heaven, who liveth and reigneth with thee in the unity, &c.

St. STEPHEN, December 26.

MAT. xxiii. 34, 39.

THIS being the day of the glorious Martyr St. Stephen, who after Christ's passion first gave his life to Christ, let us beg of our Redeemer, Jesus Christ, on this festival, that, to imitate the great example of this first Martyr, we may obtain the gift of patience in all afflictions, and learn to suffer as the Disciples of Jesus.

O Blessed Redeemer, who art pleased to exercise thy servants here on earth with variety of trials, and hast given us such wonderful examples of patience in thy Martyrs; Grant, we beseech thee, that we may have grace to imitate what we honour in them, and that in all our troubles we may follow their sacred steps.

O Blessed Redeemer, we confess here before thee, we are very much wanting in this duty of patience, and instead of improving under troubles, we generally are losers by them. We do not then gain crowns, as thy martyrs did, but by our impatience remove to a greater distance from heaven.

This we acknowledge to be our misfortune, and knowing how great an one this is,

in then provoking thy displeasure against us, when we have the fairest opportunities of gaining thy favour; therefore behold, O God, we here in the spirit of humility confess our faults before thee, and hope thou wilt have compassion on us, and grant this day a better and more christian spirit.

That we receive not the troubles of this life, as the exercise of thy heavenly hand. R. *We confess this to be our fault, and beseech thee, O God, to pardon us.*

That we submit not to the troubles of this life, as to the appointment or execution of thy holy will. R. *We confess this to be our fault, and beseech thee, O God, to pardon us.*

That we lose all comfort in time of trouble, and are not solicitous to make that benefit of it, which thou, O Lord, designest in the exercise thou givest us. R. *We confess this to be our fault, and beseech thee, O God, to pardon us.*

That we sink in spirit, fall into dejection, and retain not a lively hope in thee. R. *We confess this to be our fault, and beseech thee, O God, to pardon us.*

That we become impatient, fretful, and uneasy, and think ourselves miserable under thy scourge. R. *We confess this to be our fault, and beseech thee, O God, to pardon us.*

That we let nature govern us under our troubles, and suffer rather like Heathens than christians. R. *We confess this to be our great fault, and beseech thee, O God, to pardon us.*

And now, O God, behold we lay our desire before thee; we sincerely desire to amend this our great weakness; we desire to practise what we profess, and follow the Gospel of Jesus Christ in suffering all troubles with humility and patience. We see how thou honourest and crownest patience in thy Martyrs; we have encouragement from their example, and we desire to partake of their rewards. Have regard, O God, to these our desires, we beseech thee, and mercifully hear our prayers.

Consider our great weakness, O Lord, and according to our necessities so mercifully help us with thy grace, and give us strength to go under whatever burthen thou shalt please to lay upon us. R. *Grant this our petition, O God, and mercifully hear our prayers.*

Pour forth upon us, we beseech thee, the same spirit which supported the Martyrs under all their trials, which carried them through with an untired courage, and brought them to the reward of their labours. R. *Grant this our petition, O God, and mercifully hear our prayers.*

Give us, O blessed Lord, such an humble heart, that we may readily submit to what-

ever are the appointments of thy holy will : Give us such patience, that with a composed and peaceable mind, we may suffer whatever thou shalt ordain, either as the scourge or exercise of this life. *R. Grant this our petition, O God, and mercifully hear our prayers.*

Give us grace to resist all inclinations to uneasiness, impatience, or dejection of mind; and as soon as these begin to appear, may we resolutely stand against them, and with a true resignation cast all our care upon thee. *R. Grant this our petition, O God, and mercifully hear our prayers.*

Christ, hear us.

Christ, graciously hear us.

Let us Pray.

O GOD, who hast commanded us to be patient under all evils, and promised to be the rewarder of all such as persevere to the end, have compassion on our weakness, and strengthen us by thy heavenly grace ; that by thee, we may be enabled to observe thy commands, and by thy mercy, obtain what thy goodness has promised.

O blessed Jesus, who wast pleased to drink of the bitterest cup ; who didst submit thy shoulders to the weight of the cross, and to all its torments, in compliance with thy Father's will : Hear us in thy mercy this

day, and so effectually assist us with thy grace that as often as we feel any weight upon us, we may not then yield to nature, but force nature to bend to thy Holy Will, and be ever solicitous to follow thee in the spirit of the Cross.

O God the Holy Ghost, who didst so confirm the Apostles, and this holy Deacon, St. Stephen, that they rejoiced under all the evils this world could bring upon them: Pour forth, we beseech thee, thy Holy Spirit this day so plentifully into our hearts, that we may be raised above our natural weakness, find comfort under our present troubles, and never more offend thee through any impatience, through our Lord Jesus Christ.

St. Stephen having shewn not only a singular patience in his sufferings, but likewise a most remarkable charity in praying for his persecutors, at the very time when they were stoning him to death; let us now beg of the God of Martyrs, that he will give us this day a large portion of this charity towards our neighbour, and especially towards those, whom we apprehend to be our enemies.

Let us Pray.

O GOD, who hast commanded us to have charity for every neighbour, without excepting those who are our ene-

mies : Grant, we beseech thee, this charity may abundantly dwell in our hearts, and that our corruption may not make any exceptions, where thy manifest Will has declared there shall be none.

That we may more effectually obtain what we ask, mercifully deliver us, O Lord, we beseech thee, from all that passion and perverseness of temper, which makes this thy law so very difficult to us. We confess our corruption, in this point, to be very great, and that our unhappiness is equal to it, in being so averse to what thou commandest. But have mercy now, O God, and let thy Holy Grace either change our nature, or help us to overcome it.

Wherefore now, O Father of mercy, behold we lay our petitions before thee, and most earnestly beseech thee to hear our prayers.

From anger and passion,
From ill-will and hatred,
From malice and desire of revenge,
From admitting resentments,
From meditating upon injuries,
From the suggestions of an exception-
tious temper,
From all uncharitable constructions,
From hearkening to flatterers and ill-
advisers,
From the workings of a disturbed im-
agination,

From all inward disquiets,
 From all stubbornness and perverseness of judgment,
 From all degrees of dislike and aversion,
 From all complaints against our neighbour,
 From repeating and magnifying affronts,

From all these infirmities, indiscretions, and evil practices, we beseech thee, O Lord, mercifully to deliver us, and to give us a better spirit, even the spirit of thy blessed Martyr, St. Stephen: And grant, that under all kinds of provocations, we may no more follow the suggestions of our own corruption, but the method of that charity which he has shewn us.

Grant, O God, that whenever we are provoked or injured, we may take it in the best sense, not as the effect of design or malice, but only of mistake, surprise, or weakness. R. We beseech thee, bear us.

That we may take it all as from thy heavenly hand, which has a right to exercise or punish us, in whatever manner thou pleaseft. R. We beseech thee, bear us.

That we may receive it with the peaceable subinission due to thy orders, and always say, It is our Lord has done it; Blessed be

Deliver us, O Lord.

the name of our Lord. R. We beseech thee, bear us.

That hence we may admit no dislike or ill-will against our neighbour. R. We beseech thee, bear us.

That we may freely speak to him, and omit no expressions of a neighbourly and friendly correspondence. R. We beseech thee, bear us.

That we never speak one word against him, but be ready to do all service for him that lies in our power. R. We beseech thee, bear us.

That we never rejoice in any evil that happens to him, nor in any word that is spoken by others to his prejudice. R. We beseech thee, bear us.

That we may use no other expedient for overcoming our adversaries, than by doing good for evil. R. We beseech thee, bear us.

That we deceive not ourselves in finding pretexts for living in contention, or at difference with any neighbour. R. We beseech thee, bear us.

That whatever difference happens, we may be sincerely industrious in our best endeavours for a speedy reconciliation. R. We beseech thee, bear us.

That we depart not this life, but in perfect charity with every neighbour, and for-

give all trespasses, as we desire to be forgiven by thee. R. We beseech, bear us.

Christ, hear us.

Christ, graciously hear us.

Let us Pray.

O FATHER of mercy, who knowest how necessary charity is for us, grant us this great virtue, we beseech thee, and suffer no perverse humour in us, to exclude that from our hearts, without which we can have no hopes for salvation.

Help us, O God, in overcoming all difficulties within us, and give us grace to stand against all the inclinations of nature, as often as we find them contrary to thy commands, and to thy holy will, which thou hast in such plain terms manifested to us.

And since thou hast so expressly declared that we must hope for no pardon of our sins from thee, except we forgive all injuries, and are reconciled from our hearts to those who have offended us; vouchsafe us, we beseech thee, thy grace, that we may comply with this condition of mercy, and never so blindly pursue any adversary, as to shut ourselves out of heaven, in revenge to him.

Deliver us, we beseech thee, from all delusion in this great point, and grant we may

not deceive ourselves by any false reasoning, rather, O God, let it be the effect of thy grace in us cheerfully to observe thy commands, and to suspect all that as false and treacherous, which pretends to dispense with them.

But since thou knowest, O God, this thy command to be difficult to nature, give us thy holy light, to discover all its pretexts and shufflings, and by the strength of thy heavenly assistance, may we overcome all its difficulties, and force it to bend to thy law. Help us, O God, in these straits, where we must either overcome, or be lost forever.

And thou, O blessed Jesus, who hast not only commanded, but likewise practised, this charity in an eminent degree, and powerfully assisted such weak vessels as we are, so as to follow thy example in loving their enemies; manifest likewise this thy power, we beseech thee, in us thy servants; and whatever the aversion of nature be, yet grant, O God, that from this time, in all provocations, we may trample upon nature to follow thee, and in this shew whose disciples we are.

And now, O God, having made our petitions, we likewise lay our desires and resolutions before thee, purposing, through

thy holy grace, to follow the pattern of this day, both in patience and charity, both in bearing troubles, and forgiving injuries: And we intend, in the very next occasions that happen, to shew the sincerity of what we propose. But it is thou, O Lord, must give the blessing to our endeavours. Bless us therefore, who are here assembled, we beseech thee, O God, and let thy grace, for strengthening us in these two great virtues of charity and patience, be in us the fruit of this festival.

Let us Pray.

HHELP us, O Lord, we beseech thee, in imitating what we honour, that we may learn to love even our enemies: Because we celebrate this Martyrdom, who, even for his persecutors, became a petitioner to our Lord Jesus Christ, who liveth and reigneth, with thee in the unity.

ST. JOHN, DEC. 27.

JOHN XXI. XX. 24.

THIS being the festival of St. John, the beloved Disciple of Christ, the Apostle and Evangelist, who, at the last supper, rested on the breast of Jesus, and in this shewed how much he loved Jesus, and how much he was beloved by him; let us, on this festival, both confess our fault, and acknowledge it our misfortune, that so very little of the love of Jesus is found in us, and that we seek more rest in creatures than in him.

It is thy great mercy to us, we confess it, O Lord, that thou commandest us to love thee, and wilt accept of the love of such poor worms as we are.

It is yet thy greater mercy, that thou offerest thyself for our eternal possession, and to be to us an everlasting inheritance of unchangeable bliss.

And requirest no other condition for this purchase, but that we give our hearts to thee, and love thee.

O God, how infinite and adorable is this thy mercy!

To offer thyself for our happiness, and to make it our interest to love thee, and yet, at the same time, to command and sue for our love, as if it were not our interest, but thy own :

As if not we, but thou, O God, wast to be made happy by our love!

Infinite, O God, is this thy goodness to man.

And infinite our misery, that after being thus called, invited, courted, and commanded by our God to love him, yet we do not love him.

That instead of loving him infinitely amiable, we let his creatures steal away our hearts.

We set our affections on perishing trifles, and are fond of vanity and smoke, as if they were substantial goods.

We run after things most pernicious to us, both as to body and soul, and open our breasts to what we know most displeasing to our God.

We are averse to all those ways that lead us to God ; and with most eager desires, pursue such things as we know will hinder, or quite put us out of the way of bliss.

What thou, O God, recommendest to us, we entertain with dislike ; and, if we under-

take to perform thy will, it is generally with carelessness and sloth.

But what thou disapprovest, that, O God, we grasp at with eagerness, and in the commands of idleness and folly, there our whole souls are employed.

This, O God, we acknowledge to be our misfortune, and our sin; and being under these great indispositions of soul, we are obliged to own, that the resting place of our hearts is not the breast of Jesus, but that we seek in creatures, what is only to be found in him. This is a great misery and blindness; and being so unlike to the holy disposition we honour in the Saint of this day, we have reason to blush, and be confounded at it, and humbly beg pardon for the sinful part.

Wherefore, O God, behold, here sensible of our unhappiness, we bow down before thee, and implore thy mercy for our great and spreading sin, in not loving thee, as we ought.

That we have hitherto set our affections on things of earth more than of heaven. R. *In thy mercy, O Lord, forgive us.*

That we have placed our comfort more in thy creatures than in thee, our God. R. *In thy mercy, O Lord, forgive us.*

That we have sought with more earnestness, the vanities and follies of this world,

than the possession of thee our everlasting good. R. *In thy mercy, O Lord forgive us.*

That we have let every impertinent trouble or concern, and even idleness itself, waste all those spirits and life, which should have been employed in seeking and sighing for thee, our Lord. R. *In thy mercy, O Lord, forgive us.*

That we have let every trifling busines, dust and dross, and all kinds of sin, take away our hearts from thee, our God. R. *In thy mercy, O Lord, forgive us.*

That we have made idols of all thy creatures, and of ourselves, and for these have forsaken thee, our God. R. *In thy mercy, O Lord, forgive us.*

That in compliance with company, we have despised thy law, and transgressed those duties, which thou hast enjoined us. R. *In thy mercy, O Lord, forgive us.*

That to please our senses, to favour our own inclinations or humoür, we have neglected eternity, and broken thy commandments. R. *In thy mercy, O Lord, forgive us.*

Forgive us, O Lord, we most humbly beseech thee, all these our great sins, and shew mercy to us thy servants, who having a sense of our manifold unworthiness, lament it here before thee, and are in confusion within ourselves, to see how very insincere we are

in the profession, we so often make of loving and serving thee.

Have compassion on us, O God, in this our unhappy state, and hear us now calling upon thee, for the relief of our misery. We appeal to thy infinite mercy, and in thy goodness place our whole confidence; for in ourselves we see nothing but corruption, blindness and deceit; evils enough to move thee to pity, but nothing wherein we can trust. Have compassion therefore on us, we beseech thee, and according to the multitude of thy tender mercies now hear our prayers.

Let thy grace, O God, now descend upon us, and work a powerful change in our hearts.

May it weaken all that corruption in us, which carries us to creatures, and makes us forsake thee, O God.

May it lesson our solicitude for all that is temporal, and turn our hearts to seek the one thing necessary.

May it take off our fondness from all that perishes, and teach us to despise what is unworthy of our love.

Let thy grace, O God, kindle in our hearts that holy fire of divine love, and with this may we love thee, with this may we seek thee.

May thy holy love, O God, rule our hearts; may it have the command of all that is within us.

May all our passions be subject to it ; may our affections, inclinations, and desires, be under its influence.

May this holy love have the government of our senses, of our conversation, of our tongue, of our appetite, of our leisure hours and our sleep.

May all our life be regulated by it ; and may we never take any other liberties but what this approves.

Thus, O God, may we shew ourselves thy children, by being led in all things, by the Spirit of thee, our Father.

Another petition, we make to thee, O God, that we may desire, above all things, to come to the possession of thee.

That we may be every day mindful of this being the end for which we were created, and that it ought to be the great businels of our lives.

That we may esteem all things as gain, which help us on in our way to bliss.

That we may count all that our misfortune, which is a clog upon the soul, and makes it in love with earth.

That we may place our great comfort in a virtuous life, and in doing in all things thy holy will.

That we may reckon that the only unhappiness, to be in thy displeasure, or in a

sinful state; and therefore be resolute in never yielding to what thou, O Lord, hast forbidden.

Hear us, O God, in these our petitions.

R. *And let not our unworthiness, turn away thy mercy from us.*

Be our Advocate, O Jesus, and plead for us.

R. *And by all thy mercies, which thou hast shewed us, grant that we may love thee.*

May thy infinite goodness draw our hearts strong to thee.

R. *And may nothing created, hinder us from resting in thy bosom.*

Lord hear my prayer.

R. *And let my cry come to thee.*

Let us Pray.

O God, who seest our blindness in seeking happiness in creatures, whilst we are invited to the possession of infinite and unchangeable bliss, have compassion on our misery, and by thy grace so change this perverseness of nature, that truly discerning what is good, we may only there seek rest and happiness, where alone they are to be found.

Grant we may now see all our errors in this kind, and especially where we have mis-

placed our affections, to the prejudice of our eternal good; and now let it be thy mercy to us, that we do thee justice, in taking from creatures what belongs to thee alone.

Discover to us, O God, by thy heavenly light, whatever inclinations are immoderate in us, and convince us that there cannot be innocence, wherever there is excess. Hence, O Lord, we beseech thee, give us both discretion and strength for retrenching all that, in our affections and passions, which transgresses those bounds which thou hast set; that so whilst we use thy creatures, as thou hast indulged to our benefit, we may not abuse them to thy displeasure and to the injury of that love which is due to thee.

This petition, we press to thee, O God, with all the earnestness of our souls; because we are sensible, that all our greatest sins and even misfortunes in this world hence take their rise; that we keep not our affections, inclinations, and passions, within their due bounds; that any one of these becoming immoderate, blinds our understanding, corrupts our reason; and all those faculties, which thou hast given us for our conduct, become confederate against us, and treacherously conspire to our ruin. And hence, O God, how many sinful mischiefs follow! Who can say, where is the end of indiscre-

tion, folly, and sin, whilst common evils in this disorder are made warrantable, and pretexts are found to excuse the greatest?

Wherefore, we most earnestly beseech thee, O God, that in thy Grace, we may find help against our corruption. Teach us, O blessed Lord, and give us strength to moderate all our passions; grant we may be jealous of their first attempts, and not be too credulous, even when they seem innocent. Make us courageous in resisting evil, but let us not be bold in trusting our passions, which are very seldom indulged but with their evident danger, who shew favour to them. O God, teach us to be wise in this point, that by a timely fear, we may be more secure against all excess, and by being watchful against what is immoderate, our hearts may have that liberty, which thou hast ordained, even the liberty for seeking rest in thee.

This rest we desire, and therefore ask of thee, O God, to disengage our hearts this day from whatever it be, that at present hinders us from taking up our rest there, where there is true comfort and satisfaction, without danger of excess. This is the lesson, which thy beloved Apostle, O blessed Jesus, has given us. Shew us mercy on this his festival; we honour his virtue, we admire that singular holiness in him, which was

loved by thee. Shew us this mercy, that we may join with him in loving thee, and, in earnest, endeavour to remove all those obstacles, which hinder us from resting in thee.

And now, for the conclusion of this day's devotion, let us join in the collect of this festival.

This is *John*, who at the last supper, rested on our Lord's breast. Blessed Apostle, to whom the secrets of heaven were revealed.

Blessed *John*, is greatly to be honoured.

R. *Who, at supper rested on our Lord's breast.*

Let us Pray.

SEND forth the beams of thy light, most merciful Lord, upon thy church, that being taught by the instructions of Saint *John*, thy Apostle and Evangelist, she may obtain the rewards of eternity. Through our Lord Jesus Christ.



HOLY INNOCENTS, DECEMBER, 28.

MATTHEW ii. 13, 18.

THIS day being a memorial of that sacrifice offered to God in the blood of many innocents, barbarously murdered by the cruelty of Herod who sought amongst them to take away the life of Christ; let us pray, on this festival, for all infants born into the world, that all may be regenerated by the sacrament of baptism, that by his holy laver, as many as shall be taken out of the world, may be prepared to be companions in bliss with those holy victims we commemorate this day, who were baptised in their own blood.

Let us Pray.

HEAR us, O God, we beseech thee, in behalf of all those, who are born of christian parents, and shew that mercy to them, that they may be all born again of water and the Holy Ghost, as thou hast ordained; and in this holy institution, being purified from that original guilt, they bring with them into the world, as many as are snatched away in those tender years, may

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have nothing to obstruct their happiness in the full possession of thee, their Father, and their God.

Have compassion on these, O Father of Mercy, and suffer them not to be taken away under that guilt, which is their sad inheritance from *Adam*. And since it is a guilt, which makes them the children of wrath, and the object of thy displeasure, grant they may receive the benefit of that holy ordinance, which thy goodness has appointed for their remedy; that by this, being made the living members of *Jesus Christ*, they may be capable of that salvation, which is not to be obtained, but through *Jesus Christ*, and by those who are in him.

Give, O God, to parents, a sense of this great duty; that they may not delay or neglect that upon ceremony, or any human considerations, which thou hast declared an indispensable condition of bliss. Let their faith of eternity prevent in them that unnatural cruelty, of depriving their children of their better life, and thus becoming the worst of homicides. O God! what a gnawing worm must there be on their consciences, who, by their want of true concern, bring eternal mischiefs on their children, such as can never more be in their power to remedy! Let not this, O God, be the case of any believing parent.

And as for all others, who, through error of judgment, expose their children, by depriving them of this ordinance of mercy, be thou, O God, a light to such parents. Manifest thy truth to them, we beseech thee, and teach them to seek salvation for their children through Christ, by observing his law, and incorporating them into his body, that so in Christ they may be saved, who out of him must be out of the way of that happiness, which he has purchased by his blood, Shew mercy, O God, to all these, who are unhappily deceived, and by thy grace remove from them, whatever is the occasion of their blindness, that so being enlightened by thee, they may have reason to bless thy Holy Name, both for themselves and their children. Through our Lord Jesus Christ.

Let us pray likewise for all parents, that having regenerated their children in baptism, they may not be wanting in any care that is necessary for their childrens good, whether as to soul or body.

O God who hast given parents a charge of their children, and wilt call them to an account for whatever is wanting in their children of a christian education: Grant, we beseech thee, that they may have a true sense of their duty, and with a due solicitude be watchful in satisfying every part of it.

Give them, O God, understanding, that they may take right methods in raising their infants; and by no humour, indiscretion, or ill-advice, do any thing, that may be destructive of their life or health.

Give them, O God, the spirit of christian parents, that they may train up their children in such a way, as may best prepare them for living as becomes the children of God. Make them solicitous, we beseech thee, in satisfying this great obligation, on which so very much depends the eternal well-being of their children.

For this end, we make it our petition to thee, to deliver parents from both the hurtful extremes of immoderate fondness and severity; take from them likewise all moroseness, ill-humour and passion; and teach them to oblige their children to a virtuous life, by love and good example.

Let it be also the effect of thy holy grace, O God, to exempt them from all other pernicious indiscretions, such as bring ruin on their children, or very much expose them, while they go on blindly, without any suspicion of doing any harm. Help them, O God, in all other respects, that having their commission from thee, and their trust being very difficult, they may be bountifully assisted by thy grace, according to the difficulties

of their state; that so they may faithfully discharge their whole duty, to their own eternal comfort, and their childrens everlasting good. Through our Lord Jesus Christ.

This being a day subject to some superstitious observations, even among believers, let us pray, on this festival, that Almighty God would be pleased to deliver us, and all other christians, from all kinds of superstitions, that so God may be duly honoured, and all those vanities removed, which lessen that confidence we ought to have in him.

Let us Pray.

HEAR us, O God, we beseech thee, now joining in prayer; and since it is for the remedy of such evils, which we believe very prejudicial to that duty we owe to thee, be propitious to us, and with a favourable acceptance receiving our petitions, mercifully grant what we ask.

From all vain observations of days, as if some were lucky, and others unlucky. R.
O Lord, deliver us.

From all vain observations of omens, signs, or particular accidents, as if our misfortunes had any dependence on them. R. *O Lord, deliver us.*

From all vain observations of dreams, as if these were to determine our fears or our hopes, or had any thing foreboding in them.

R. *O Lord, deliver us.*

From the use of all kinds of charms. R. *O Lord, deliver us.*

From seeking health or ease from pain, by characters, figures, writings, or any other such prescriptions, practices, or means, which neither from God or nature, have any connexion with the effect desired. R. *O Lord, deliver us.*

From consulting magicians, fortune-tellers, or others, who pretend to discover things unknown, or foretel what is to come. R. *O Lord, deliver us.*

From using any other sort of means or practices, for the discovery of what is yet unknown, or for foreseeing what is to come.

R. *O Lord, deliver us.*

From consulting astrologers, and from all undue dependence on what the stars forebode. R. *O Lord, deliver us.*

From all other kinds of superstitions, whatever they be, whether such as can be suspected of compact with the Devil, or others, which seem to be vain observations, and insignificant trifles. R. *O Lord, deliver us.*

Deliver us, O Lord, we beseech thee, from all these evil practices, and give us grace to overcome whatever inclinations we have to them.

Because we believe them to be the remnants of heathenism, and customs derived from the times of infidelity.

We believe them to be contrivances of Satan for lessening our dependence on thee, our God.

We believe them to be sinful, because it is either trusting in vanity, or seeking help from the Devil.

We believe them to be snares for taking off our hearts from God, and filling them with vain hopes or fears.

We believe them to be a transgression of the first commandment, and injurious to that faith and hope, we are obliged to have in thee.

Wherefore, O God, behold, sensible of the sin, we here renounce these evils before thee.

We acknowledge thee to be our God, and here declare our abhorrence of whatever practices entrench upon thy prerogative.

We confess ourselves to be wholly in thy hands, and according to the orders of thy providence, so shall every thing befall us.

We know that no part of our lives is the effect of chance, and that our lot is not left to be determined by accidents.

No, blessed Lord, we acknowledge thee the supreme Ruler of the Universe, and that without thee neither a leaf falls from a tree, nor a hair from our heads.

Hence, O God, we bow down and adore thee, and submit to whatever shall be thy holy will in us.

We are content with the darkness of our state, and desire not to break in upon those secrets, which thou art pleased to hide from us.

We submit to all the exercises of this life and offer ourselves to suffer whatever thou shalt appoint.

And as for any relief we desire none, but what is approved by thee.

For to make use of any other, we confess it to be nothing less than going to the Devil for help.

And rather than do thus, we acknowledge it our obligation to suffer the extremity of evils, even with the loss of our lives.

Thus, O God, we profess, thus we desire to do, and we most humbly beg thy grace for the execution of our desires.

Let us Pray.

O GOD, who seest all our infirmities, and by whose grace alone we can hope for their remedy; help us, we beseech thee, in this particular, and grant that by thy assistance, we may overcome whatever evils we are led to by our own corruption.

Help us in discerning all such practices, which can be suspected of superstition; and since, by thy grace, we are sensible how unlawful they are, so mercifully confirm us against them, that we may rather chuse to submit to all inconveniencies, than seek help by the hazard of such guilt.

Pardon, O God, we beseech thee, whatever have been our past follies in this kind; we acknowledge them with humility, and with sincerity lay before thee our desires of amendment; and we hope in thy mercy to find the pardon of our sins, and since we have thee our God, of infinite power and goodness to trust to, let it be from this time a confusion to us, to think of trusting in any thing unlawful, in vain observations or dreams.

Hear us, O God, we beseech thee, and grant our petitions.

R. Mercifully pardon our sins, and give us grace to amend.

This being a day of Holy Innocents translated from earth to Heaven, it must call to our minds the condition, which our blessed Redeemer has declared necessary for coming to that state of bliss. For it is he has said to all his followers, except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven. Since therefore he that is Judge of the quick and dead, has thus declared it, let us beg on this festival of Innocents, that this condition may be fulfilled in us, and that we may be so truly converted, as to become as little children.

Let us Pray.

O GOD, who on this day hast called us to celebrate the memory of the Holy Innocents, that were offered a sacrifice to thee, and hast commanded us to become as little children, that we may be companions with them in bliss; mercifully grant we may sincerely consider what thou requirest of us, and effectually perform what thou commandest.

Grant we may labour to put off all that corruption, which, with the number of our days and years, is grown up with us. R. Merciful bear us, O Lord, and grant our petition.

Grant we may be truly converted to thee, and by a sincere repentance obtain such a full discharge of all our sins, as in the purity of our conscience to become as little children. *R. Mercifully hear us, O Lord, and grant our petition.*

Grant we may renounce all our ambition, pride and vanity, and become truly humble as little children. *R. Mercifully hear us, O Lord, and grant our petition.*

Grant we may lay aside all malice, desire of revenge, hatred and ill-will, and under all provocations be as free from resentments as little children. *R. Mercifully hear us, O Lord, and grant our petition.*

Grant we may admit of no jealousies, suspicions of rash judgments, but in the calm of an undisturbed mind, become as little children. *R. Mercifully hear us, O Lord, and grant our petition.*

Grant we may bear all troubles without dejection or murmuring, and put ourselves entirely into thy hands without any reserve, with the submission of little children. *R. Mercifully hear us, O Lord, and grant our petition.*

Grant we may speak evil of no neighbour whatever, but under the restraint of charity be as silent in this point as little

children. R. *Mercifully bear us, O Lord, and grant our petition.*

Grant we may avoid all kind of lying, cursing, oaths, abuse of thy Holy Name, and all manner of evil-speaking, and by not offending in words, become as little children. R. *Mercifully bear us, O Lord, and grant our petition.*

Grant we may be exempt from all deceit, hypocrisy and double dealing, and do all things in singleness of heart as little children. R. *Mercifully bear us, O Lord, and grant our petition.*

Grant we may be free from all immoderate love of the world, from covetousness, solicitude, intemperance, from all sensuality, from concupiscence of the heart and eyes, and in body and mind becoming pure as little children. R. *Mercifully bear us, O Lord, and grant our petition.*

Christ, hear us.

R. *Christ, graciously bear us.*

Let us Pray.

O Blessed Redeemer, who hast given us this direction of becoming as little children, for the gaining the kingdom of heaven; mercifully assist us with thy holy grace, that diligently observing what thou hast

commanded, we may not fail of inheriting thy promises.

Grant we may seriously examine all our ways, and seeing how very unlike we are to that innocent age, which thou proposest to us for our pattern, we may in earnest labour to overcome ourselves, and never be tired with our endeavours, till we are come to some resemblance of that infant state, which thou hast set before us.

Grant we may put off that corruption which is grown up with us, and with violence break from all our evil ways, that when we are called to appear before thee, we may be found clothed with righteousness, with the innocence, purity and simplicity of infants, who know not what it is to sin : And thus having performed the conditions, may be received into everlasting glory ; who liveth and reigneth with God the Father in the unity of the Holy Ghost, one God, world without end. *Amen.*

Hear us O God, on this day of *Holy Innocents.*

R. *And grant we may become as little children.*

Lord hear our prayer.

R. *And let our cry come to thee.*

Let us Pray.

O GOD, whose praise the innocent Martyrs published this day, not by speaking, but dying ; mortify in us all vicious inclinations, that professing thy faith with our lips, we may likewise shew it in our actions. Through our Lord Jesus Christ, thy Son.

St Thomas of Canterbury, Dec. 29.

JOHN x. 11. 16.

IT being the day of St. Thomas, Archbishop of Canterbury, who standing up in defence of the rights and liberties of the church, was forced into banishment, where having suffered many difficult trials with a remarkable constancy, he was at length recalled to his flock, and after some time, by the violence of wicked men, was murdered in his own church at Canterbury ; let us pray on this festival for all the pastors of Christ's church, that God would please to fit them for their great charge, and give them grace to be faithful in every part of it.

Let us Pray.

O Blessed God, who hast raised such weak vessels to the dignity of being pastors of thy church, and hast given them a commission to watch over thy flock, to feed it, and defend it from the wolves; mercifully assist them according to the difficulties of their charge; and may thy holy grace enable them to satisfy the obligations which thou hast laid upon them, to the good of thy flock, and the glory of thy holy name. Through our Lord Jesus Christ, thy Son,

Grant, O God, they may shew themselves in all things as the ministers of Christ. *We beseech thee, hear us.*

That they may be the lights of the world and the salt of the earth. *We beseech thee, bear us.*

That they may live without reproof, do all to edification, that their ministry be not blamed. *We beseech thee, bear us.*

That they may be good shepherds, not leaving their sheep to the wolves, but be ever ready to give their lives for their sheep. *We beseech thee, bear us.*

That they may be an example to all believers, in word, in conversation, in charity, in spirit, in faith, and in purity. *We beseech thee, bear us.*

That they may have an abhorrence of all covetousness, and do nothing for filthy gain. *We beseech thee, hear us.*

That they do nothing through strife, and, avoid all foolish and unnecessary questions, which make strife and divisions. *We beseech thee, hear us.*

That being listed to Christ, they entangle not themselves in the affairs of this life. *We beseech thee, hear us.*

That they seek not themselves, but Jesus Christ in all things. *We beseech thee, hear us.*

That they be faithful in their charge, and betray not the church, either through weakness, or for any worldly interest. *We beseech thee, hear us.*

That they may be zealous in reforming all corruptions and abuses, and let no evils grow up by their connivance. *We beseech thee, hear us.*

That having chosen them out of the world for so sacred a function, thou wouldest purify their hearts from the love of the world, from the love of pleasures, vanity, and from all ambition. *We beseech thee, hear us.*

That they may not live by a worldly spirit, but be holy in all things, as their function is holy. *We beseech thee, to hear us.*

Hear us, O God, we beseech thee, in these our petitions, and shew mercy to thy church, by assisting those pastors whom thou hast put over it. Let them have a particular share in thy providence, upon whose example and conduct depends so very much the good of the whole flock; and suffer not them to be darkness, who by Christ's appointment are to be the lights of the world.

Grant, O God, as they succeed the Apostles, and receive their power from them, so they may inherit their spirit. For what can they do in a function so divine, if the spirit that governs in them be only human? Live thou therefore, O God, in them, and be thou their guide, for thus only can they be good guides to thy faithful.

Grant, O God, that being taken from among men, their lives may not be according to man. Thou hast chosen them to be the salt of the earth, to deliver it from the unhappy effects of its own corruption: And how great must the judgment be, if losing their favour, they join in those very corruptions, which they ought to remedy? Deliver, O God, thy faithful from this unhappiness, and let not this judgment be the punishment of their sins.

Grant, O God, thy law may be their rule; and give them grace, rather to surren-

der their lives, than depart from it. May they be faithful in what they have undertaken, and be above all private ends in whatever they do. Let no human authority force them from their duty, neither let them compliment any civil magistrate with the rights of the church. Help them, O God, as thou knowest their wants: And being thy vicars, O Jesu, upon earth, may the daily influence of thy Grace attend them, and by this may they be qualified for feeding and watching over thy church, which thou hast purchased with thy blood.

It being an exasperated prince, that disturbed the peace of the Church, and was the occasion of this sacrilegious attempt, in taking away the life of this Prelate; let us pray for all christian kings and princes, that God would be their director in all things, and make them the protectors of his church.

Have mercy, O God, we beseech thee, on all the princes of thy people.

And may all those, who believe in thy name, have a particular part in thy protection.

Make them, as nursing-fathers to thy church, and by their power may they defend its rights.

May they stand by it against all the invaders of its liberties and truths;

And by their authority concur in the execution of all its laws.

With the same power may they join in the suppression of novelty and vice ;

And be a terror upon all those who any ways attempt to disturb its peace.

Thus, O God, may all who bear the sword sanctify it, it making it serviceable to justice, truth and virtue :

And like the good kings of *Israel* express a zeal in building, repairing, and defending the temples of their God.

But then, O God, let it be thy mercy to them, never to abuse this power to the prejudice of thy church.

And since they act by thy commission, let them not turn thy own power against thyself.

Let them not break in upon that authority, which Christ has given to the pastors of his flock.

Nor endeavour to divide that power, which by thy ordinance is wholly vested in others. Let them not tie up the hands of thy pastors, nor render them incapable of performing the charge thou hast given them.

Let them not make void thy commission, and thus expose thy truth and faith to the invasion of every bold pretender.

And wherever thy church, O God, lies under any oppression, let it be the glory of princes, to restore it to the liberties of its first institution.

May it be their daily solicitude to evacuate all such laws and customs, as are injurious to thy church.

And not prostitute its sacred dignities to the service of the state :

Nor make its revenues be a reward to those, whose disorderly lives are a scandal to their profession ;

Nor fill up its vacancies, but only with such, whose virtue and merits plead for their preferment.

Save, O God, the rulers of thy people.

R. *And make them, like thy servant David, after thy own heart.*

Give them wisdom from above, that they may discern justice and judgment.

R. *And may their power be the support of thy Holy Ordinance.*

Make them zealous in the defence of thy church.

R. *And may they remove whatever is an oppression to it.*

Lord, hear my prayer.

And let my cry come to thee.

Let us Pray.

O GOD, by whom kings reign, and the princes of the earth exercise their power; vouchsafe, I beseech thee, to direct and sanctify all christian princes, that they, who by thy appointment are to govern others, may be wholly governed by thee.

Pour forth upon them, O God, the spirit of piety, the spirit of justice, and of zeal, that they may be the defenders of all thy ordinances, and thy church find in them its protection and peace.

Give them a true sense, O God, to understand how acceptable a service it is to thee, to maintain that church, which was purchased by the blood of thy only Son. And may they understand too how great is the sin of opposing it, and that it cannot be a christian's part to set up the power of the state, against that power which Christ has left in his church.

To thee, O God, we recommend this great affair; for since it is by thy power that princes act, we most earnestly beseech thee, so to regulate this power in them by thy Holy Grace, that it may never be abused to the prejudice of thy church.

Abide therefore, O blessed Lord, with all that bear the sword, that they may so govern

thy people, and protect thy church, as at their deaths to change their temporal crowns for others that are eternal, and reign with thee for ever in thy kingdom of glory. Through our Lord Jesus Christ, thy Son.

The Martyr of this day having been Archbishop of Canterbury, we ought on this festival to offer up our prayers to God in behalf of our country, that he would be its protector, and visit it with his heavenly blessings.

Let us Pray.

OGOD, by whose mercy the world subsists, and to whose power every nation of the earth is subject; have mercy on this nation, we beseech thee, and according to its necessities, which are all known to thee, so pour forth thy blessings upon it, that by the help of thy own gifts, it may in all things be well-pleasing in thy sight.

Remove all thy scourges from it, we beseech thee, and let thy grace be the remedy of all its disorders; and now mercifully hear our prayers, while we call upon thee for its deliverance from all that is sinful.

Have mercy, O God, upon this nation.

R. And be thou its powerful deliverer.

From atheism and prophaneness. R. Deliver this nation, O Lord,

From all irreligion and the contempt of thy sacred mysteries. R. *Deliver this nation, O Lord.*

From all presumption, and the abuse of thy holy word. R. *Deliver this nation, O Lord.*

From all heresies and schisms. *Deliver this nation, O Lord.*

From gluttony and drunkenness, R. *Deliver this nation, O Lord.*

From the prophanation of thy holy name, in cursing and swearing. R. *Deliver this nation, O Lord.*

From all kind of prodigality and sensuality. R. *Deliver this nation, O Lord.*

From oppression, frauds, and all kinds of injustice. *Deliver this nation, O Lord.*

From the spirit of faction, of malice, hatred, and of all kind of uncharitableness. R. *Deliver this nation, O Lord.*

From all vice and error. R. *Deliver this nation, O Lord.*

O God, thou hast been a Father to this nation, and replenished it with many blessings.

R. *Forsake it not now, we beseech thee, and give it not up to a reprobate sense.*

Bless this people, O Lord, and be thou their inheritance.

R. *And sanctify us, and make us a holy nation.*

Give to all its inhabitants, O Lord, the spirit of the gospel. R. Amen.

Give them a zeal for unity, peace, and truth. R. Amen.

Grant they may all seek the things that are above, and walk by the spirit of Christ. R. Amen.

Grant that all who are in error may by thy heavenly Light be led into thy truth. R. Amen.

Grant that all sinners may be truly converted, and forsaking their evil ways return to thee their God. R. Amen.

Grant that all scandals may be removed. R. Amen.

Grant that the pastors may become the light of the world. R. Amen.

Grant that all magistrates may administer justice. R. Amen.

Grant that all of the best ranks may esteem virtue their greatest honour, and be ashamed of vice. R. Amen.

Grant that all youth may be reclaimed from their evil ways, and consecrate their first-fruits in the service of piety and religion. R. Amen.

Grant that all obstinacy and blindness may be removed, and that all may be reformed according to thy blessed will, O God. R. Amen.

Hear

Hear us, O Lord, calling upon thee.

R. *And through the infinite merits of thy only Son, grant our petition.*

Lord, hear my prayer.

And let my cry come to thee.

Let us Pray.

ALMIGHTY and Everlasting God, who hast forsaken many christian nations, and in punishment of their sins, suffered them to be over-run with infidelity: Grant, we beseech thee, that the rigour of these thy judgments may strike us with a timely fear, and that in earnest forsaking our evil ways, we may find mercy with thee.

Hear us, O God, now imploring thy goodness on behalf of this our nation, and on this day of thy holy martyr shew this mercy to it, as to touch the hearts of all sinners, who have forsaken thy law; give them a true sense of their unhappy state, and by thy holy grace press them on to a sincere repentance, that returning to thee with all their hearts, they may turn away all those judgments so justly provoked against us.

O God, how long wilt thou be angry with this nation? How long will thy indignation be moved against it? Remember, we beseech thee, thy ancient mercies, and for

the sake of so many thy holy servants, who here have been faithful to thee, shew now compassion to us, and let thy former mercies be again renewed, and let not thy anger endure for ever.

For this end, we beseech thee, open the eyes of all that are in the darkness of error; reclaim all sinners from their wickedness, spur on the slothful, warm the tepid, and may all be so renewed in the spirit of their mind, that becoming new creatures, they may walk worthy of their vocation, and be found worthy of that inheritance which thou hast promised to those that faithfully serve thee.

Give ear to us, O God, here assembled before thee, humbly prostrate in the confession of our unworthiness, and wholly confiding in thy goodness and mercy. Hear likewise, O God all those thy glorious saints, who having received their being, and faithfully served thee in this our isle, are now glorious with thee in heaven: Hear them praying for their country, and let their intercession prevail, through the merits of thy only Son, through whom alone all prayers, whether in earth or heaven, can find acceptance with thee.

O God, for whose church the glorious prelate *Thomas* fell by the hands of wicked

men: Grant, we beseech thee, that all, who desire his assistance, may find comfort in the grant of their petitions. Through our Lord Jesus Christ, thy Son.

SUNDAY within the OCTAVE of CHRISTMAS.

THIS Sunday belonging to the great solemnity of our Lord's Nativity, we ought on this day to renew the memory of this great mercy of God to man, in sending his only Son into the world for our redemption. Let us therefore now bow down, in acknowledgment of this mystery; let us praise and adore the goodness of God, who was thus merciful to us; let us pay the best homage of thanks we are able; and now in the song of the three children call in all creatures to join with us in the glory we give to God.

All ye works of our Lord, bless our Lord: Praise and magnify him for ever.

O you Angels of our Lord, bless our Lord: O ye heavens, bless our Lord.

All you waters, that are above the firmament, bless our Lord: All you powers of our Lord, bless our Lord.

Sun and moon, bless our Lord: Stars of heaven, bless our Lord.

Showers and dew, bleſſe our Lord: All
you ſpirits of God, bleſſe our Lord.

Fire and heat, bleſſe our Lord: Cold and
summer, bleſſe our Lord.

Dews and hoary frost, bleſſe our Lord:
froſt and cold, bleſſe our Lord.

Ice and ſnow, bleſſe our Lord; nights and
days, bleſſe our Lord.

Light and darkneſs, bleſſe our Lord:
Lightning and clouds, bleſſe our Lord.

Let the earth bleſſe our Lord: Let it praife
and magnify him for ever.

Mountains and hills, bleſſe our Lord: All
things that ſpring in the earth, bleſſe ye our
Lord.

Bleſſe our Lord, you fountains: Seas and
rivers, bleſſe ye our Lord.

Whales, and all that move in the waters,
bleſſe ye our Lord: All you fowls of the air,
bleſſe our Lord.

Bleſſe our Lord, all beaſts and cattle:
ſons of men, bleſſe our Lord.

Let *Israel* bleſſe our Lord: Let it praife
and magnify him for ever.

O you priests of our Lord, bleſſe our Lord:
ſervants of our Lord, bleſſe you our Lord.

O you ſpirits and ſouls of the just, bleſſe
our Lord: You holy and humble of heart,
bleſſe our Lord.

Ananias, Azarias, Misael, bless you our Lord ; Praise and magnify him for ever.

Let us bless the Father and the Son, with the Holy Ghost : Let us praise and magnify him for ever.

Blessed art thou, O Lord, in the firmament of heaven : And praised, and glorious, and magnified for ever.

Blessed be the Lord God of Israel,

R. Who has visited and redeemed his people.

Let us Pray.

GRANT, O merciful Father, that we who come here to acknowledge the infinite mercy of our redemption, may praise thee, not only with our lips, but in our lives, so as now to live not to ourselves, but to him by whose blood we are purchased : Who with thee and the Holy Ghost lives and reigns, one God, world without end. *Amen.*

Being informed in this day's gospel, that, according to Simeon's prophecy, Christ, who came for the salvation of the world, shall be for the fall and rise of many ; not only for the resurrection, but the ruin of great numbers ; let us now pray to Almighty God, that we may make a good use of his mercies, and in the Author of Life find life, and not death.

Behold, O God, we confess before thee this day the truth of this Gospel, that Christ is the Saviour of the world; that he has wrought a plentiful redemption, so that all through him may have life, and more abundantly have it: And yet such is the condition of what he has done, that none shall effectually partake of this life, but only those who having put off the old man, put on the new, becoming a new creature in Jesus Christ: Whilst others who live according to the flesh, shall of the flesh reap corruption, and who are conformed to the world, shall perish with the world, and have a more terrible judgment for the neglect of those means, which Christ has offered for their salvation.

This, O God, we confess before thee, and therefore most humbly beseech thee, we may be of the number of those, to whom Christ will be a resurrection and life. For this end we now make it our petition to thee, that through thy grace we may be faithful in performing the conditions on our part, and not forfeit that mercy, which he has purchased for us at so dear a rate.

Grant therefore, O God, that renouncing all worldly desires, we may live soberly, piously, and justly. R. Hear us, O God, and mercifully grant our petition.

Grant that like good trees, we may bring forth good fruit. R. *Hear us, O God, and mercifully grant our petition.*

Grant we may be dead to sin, but alive to thee, through Jesus Christ. R. *Hear us, O God, and mercifully grant our petition.*

Grant that our old man may be crucified, that the body of sin may be destroyed, and henceforth we serve sin no more. R. *Hear us, O God, and mercifully grant our petition.*

Grant we may in all things prove what is the good, acceptable, and perfect will of God. R. *Hear us, O God, and mercifully grant our petition.*

Grant that the life of Jesus may be made manifest in us. R. *Hear us, O God, and mercifully grant our petition.*

Grant we may not henceforth live unto ourselves, but unto him who died for us, and rose again. R. *Hear us, O God, and mercifully grant our petition.*

Grant we may in all things be the true Disciples of Jesus. R. *Hear us, O God, and mercifully grant our petition.*

Hear us, O God, we beseech thee, and mercifully grant these our petitions.

R. *That observing the law of Christ, we be partakers of the redemption he has wrought for us.*

How unhappy are those christians, who believing in Christ, make no benefit of all his mercies!

R. *And thrice unhappy they, who in the abuse of these mercies, shall find their condemnation.*

O Jesus, have mercy on us; we beseech thee, through thy blessed incarnation, let not this be our judgment.

R. *Be thou our life; live thou in us, that through thee we may obtain life everlasting.*

Lord, hear my prayer.

And let my cry come to thee.

Let us Pray.

SUPPORT us, O God, we beseech thee, against our own wickedness and weakness, and mercifully prevent their destructive effects in our souls, that having the faith of a Redeemer, we may not make void in us this infinite mercy by our sins.

To thee, O Jesus, we appeal for obtaining what we ask, most humbly imploring thy grace, that the lively sense of thy mercy to us may ever keep us in a due obedience to thy law, that confessing thee to be our Saviour, we may seek salvation through thee.

Hear us, O Blessed Redeemer; and since we are of thy fold, suffer us not to perish,

who have been redeemed by thy precious blood. Thou hast purchased life for us; live therefore in us and be to us a Jesus, both now and for ever. *Amen.*

Being likewise informed in this day's Gospel, that Christ coming for the salvation of man shall be as a mark, which shall be contradicted, let us confess this to be a great iniquity in man, and most humbly beg we may have no part in it.

We confess it, O God, an argument of thy infinite love to man, to send thy only Son for our redemption.

Infinite love it was, for God to be humbled, and suffer as a sinner, that we sinners might be raised to glory.

Such love, as ought to oblige us to love thee with all our hearts.

Such love, as ought to oblige us to love our Jesus with all our souls.

Such love as ought to oblige us to forsake ourselves and all creatures for his service.

Such love, as ought to oblige us to suffer all extremities rather than be faithless to him.

Such love, as should engage us in all things to do his will.

Such love, as should engage us never to offend him.

This, O blessed Lord, we all here acknowledge. This, O Father of Mercy, we all

confess here before thee to be our strictest duty, such as we are obliged to by all the ties of justice, of gratitude, of honour, and of our own interest, to love our Jesus, to serve him, and to suffer all troubles of this life rather than sin against him.

R. *This, O God, we all acknowledge: This we all confess to be our strictest duty.*

What then must it be, for christians to stand against Jesus, and contradict him?

R. *This we confess to be a great impiety.*

What must it be, for christians to forsake his law, and for the sake of trifles to offend against him?

R. *This we confess to be the sin of perfidiousness.*

What must it be, for christians to join with the world, with the flesh, self-love and the devil, and set up an interest quite contrary to him?

R. *This we confess to be a base ingratitude and treachery.*

In this manner we make our profession in thy presence, O God; and since we acknowledge it so very criminal, and even unworthy of the christian name, to stand in opposition against Christ, or to make him the mark of our contradiction, after such signal demonstrations of his love to us, we

(who are here assembled) most humbly implore thy grace, that we may never incur this guilt.

We beseech thee at all times to stand by us, and so direct us by thy heavenly light, that having chosen Christ for our Lawgiver and Master, we may be faithful in what we have undertaken, and make his doctrine the rule of our lives.

R. *Hear us, O God, we beseech thee, and in thy mercy grant this our petition.*

We beseech thee likewise, O God, that whenever our corruption pushes us on to transgres thy law, or to walk in such ways as are displeasing to thee, we may resolutely stand against all such inclinations, and be faithful in following the Gospel of Jesus Christ.

R. *Hear us, O God, we beseech thee, and in thy mercy grant this our petition.*

We beseech thee likewise, O God, that with the same constancy, we may stand against all the sinful charms of flesh and blood, against all the flatteries and terrors of the world, against all the temptations of the devil, of self-love, and our own evil customs, and in the midst of all these be faithful servants of Jesus Christ.

R. *Hear us, O God, we beseech thee, and in thy mercy grant this our petition.*

We beseech thee likewise, O God, that believing Christ to be our Redeemer, we may do every thing agreeable to that love which he has shewed us, and which in justice is due from us to him.

R. *Hear us, O God, we beseech thee, and in thy mercy grant this our petition.*

Lord, hear my prayer.

And let my cry come to thee.

Let us Pray.

O GOD, who hast shewn an infinite love to sinful man, in providing him so plentiful a redemption, perfect, we beseech thee, this mercy to us, and by thy grace defend us from the blindness of standing against him, who comes not only to seek us, but even to purchase our peace with the price of his own life.

Strengthen us therefore, we beseech thee, under all our weaknesses, and help us to defeat all the designs of our enemy, that amidst all temptations we may abide faithful to him, to whom we were consecrated in our baptism.

Almighty and everlasting God, direct our actions according to thy good pleasure, that in the name of thy beloved Son, we may abound in good works; who lives and reigns with thee in the unity of the Holy Ghost.

ST. SYLVESTER, DECEMBER 31.

LUKE xii. 35, 40.

WE are now on the festival of St. Sylvester, Bishop of Rome, in the time of Constantine, the Great; and it being in his time that peace was first granted to the church, after a persecution of three hundred years, even from the time of the Apostles, let us now offer up our prayers to God, and humbly beseech him to give peace to his church now in our days throughout the world, that persecution may cease in all places, and that no civil power may take from us the liberty of serving God.

Let us Pray.

ALMIGHTY and everlasting God, who art the Father of mercies, and Author of all blessings; to thee we render thanks for thy mercy to the church in those primitive times, in favouring it with the protection of the temporal power, and giving to christians the liberty of thy public service throughout the world. For this thy mercy, in which we, as well as all past ages, have a part,

We now here most humbly bow down before thee, and give thee thanks.

R. *We praise and glorify thy name.*

We desire all creatures to bless thee.

R. *We desire the blessed in Heaven to give thee praise, and benediction and glory for ever.*

Blessed art thou, O Lord, the God of our fathers ; and worthy of praise and glory for ever.

And blessed is the name of thy glory, which is holy ; and worthy of praise and glory for ever.

Blessed art thou in the holy temple of thy glory ; and worthy of praise and glory for ever.

Blessed art thou upon the sacred throne of thy kingdom ; and worthy of praise and glory for ever.

Blessed art thou on the sceptre of thy divinity ; and worthy of praise and glory for ever.

Blessed art thou, who sittest on the Cherubins beholding the depths ; and worthy of praise and glory for ever.

Blessed art thou who walkest upon the wings of the wind, and on the waves of the sea ; and worthy of praise and glory for ever.

Let all thy Angels and Saints bles^s thee ;
and may they praise and glorify thee for
ever.

Let the Heavens bles^s thee, the earth and
sea, and all that is in them ; and let them
praise and glorify thee for ever.

Glory be to the Father, and to the Son
and to the Holy Ghost ; and to him worthy
of praise and glory for ever.

As it was in the beginning, both now
and ever, world without end. *Amen.* And
to him, worthy of praise and glory for ever.

Blessed art thou, O Lord, God of our
fathers ; and worthy of praise and glory
for ever.

Lord, hear my prayer.

And let my cry come to thee.

Let us Pray.

TO thee, O eternal Father, we render
thanks for this mercy, in restoring
peace to thy church ; and we humbly
beseech thee, that the fruit of this blessing
may be the increase of thy glory, in the
holy lives of all those who partake of this
peace, and by it have the benefit of knowing
and serving thee. Through our Lord Jesus
Christ, thy Son, who lives and reigns with
thee.

But since all christians have not an equal share in this blessing, we now implore thy mercy in behalf of those nations, where thy church is at this day under any degree of oppression or persecution; beseeching thee to have compassion on them, and to incline them to shew favour to thy truths, and to the professors of them.

O God, have mercy on thy church, in whatever nation of the earth it is planted.
R. *We beseech thee, O God, have mercy on it.*

O God, deliver thy church from all persecution, oppression, and restraint. R. *We beseech thee, O God, deliver it.*

O God, deliver thy church from all laws and penalties, which are not the punishment of sin, but for the suppression of thy worship and truth. R. *We beseech thee, O God, deliver it.*

O God, incline all christian magistrates to such a love of justice, that while they are severe against vice, they may shew favour to what deserves it. R. *We beseech thee, O God, incline them to it.*

O God, shew this mercy, to thy church, that its members may not suffer as the abettors of such evil principles and practices, as they detest from their hearts. R. *We*

beseech thee, O God, shew this mercy to thy church.

O God, have compassion on us, remove thy judgments from us, and be not angry with us for ever. R. *We beseech thee, O God, have compassion on us, remove thy judgment, and be not angry with us for ever.*

O God, give us grace to reform our lives, that thy goodness being inclined to our relief, we may be delivered from all fears, and serve thee in holiness and justice all our days. R. *We beseech thee, O God, grant us this grace.*

O God, we beseech thee, that while we are under the scourge of thy judgments, we may live like true penitents, humbled under the sense of our offences, and the weight of thy hand. R. *We beseech thee, O God, grant us this grace.*

O God, grant us thy grace, that while we suffer for our iniquities, we may not live on like reprobates, hardened in sin, and by new extravagancies increase thy anger against us. R. *We beseech thee, O God, grant us this grace.*

Look down, O God, we beseech thee, upon an afflicted people, and grant us, if it be thy blessed will, the mercy of peace. We can pretend to no favours, since our unreformed lives plead against us: But, O

God, since our hope is in thee, let us find help from thee: Thy goodness will be more adorable in the relief of those, who are unworthy of what they ask.

Despise not, we beseech thee, the cries of sinners: Behold we confess our iniquities before thee, and acknowledge these to have been so provoking in us, while under the execution of thy justice, that we must own it thy mercy, that there is any branch left which is not cut off. For this mercy, O God, we bless thy name; and from this have we encouragement to make our petitions to thee. Hear us therefore, we beseech thee; and since we ask for nothing but what is for the glory of thy name, let not our unworthiness be an exception against us; grant for thy own sake what ought to be denied for ours. Grant us peace, that thy name may be glorifyed, though we deserve it not.

At least, O God, though our sins are great, yet so far have compassion on us, as not to take from us the little opportunities we have of serving thee. This we may justly fear, if we consider the rigour of thy judgment, and the greatness of our iniquities: But have compassion, O Father of Mercy, and spare the remnant that is yet left.

For this end hear us now, we beseech thee, and since we appeal to the bowels of thy most tender mercies, favourably incline to us, and grant what we ask.

Grant, O God, that we may make a good use of whatever conveniences we have of serving thee. R. *We beseech thee, hear us.*

That in any solemn worship all may behave themselves both pastors and people, with that true piety and solid devotion, as becomes thy Infinite Majesty. R. *We beseech thee, hear us.*

That in all public assemblies thy faithful may be afraid of provoking thee by any kind of indecency or irreverence. R. *We beseech thee, hear us.*

That thy faithful may amend all their evil ways, and no more join in those extravagances that are so displeasing to thee. R. *We beseech thee, hear us.*

That considering the weight of thy scourge, they may fear thy wrath, and in the spirit of true penance, take such methods as may be most effectual for moving thee to compassion. R. *We beseech thee, hear us.*

Hear us, O God, we beseech thee and let thy heavenly grace put a stop to all those evils by which thy anger has been raised

against us. Suffer us no longer to provoke thy displeasure, who so much stand in need of thy mercy. Be a God to us, be a Father to us, and having pardoned our past sins, preserve us from all return of our iniquities; that being truly converted, we may have thee our protector, and find the effects of thy mercies in the increase of thy blessings. Save us, O Lord, or we perish.

This being the last day of the year, it is most just and reasonable we should give thanks to Almighty God for all the blessings of this year, whether spiritual or temporal, which the divine bounty has bestowed upon us.

Before thee therefore, O Almighty God, we bow down, and here with all the sincerity of our hearts, acknowledge all the blessings we have received to have been the effect of thy goodness. To thee by the praise of all; may all redound to thy glory; and graciously accept the homage of thanksgiving we now pay to thee.

For all thy preservations this year, both of soul and body. R. *Praise and thanksgiving be to thee, O God.*

For the merciful deliverance from all dangers, to which we have been exposed. R. *Praise and thanksgiving be to thee, O God.*

For all the effects of thy providence, in bountifully supplying us with all necessaries.

R. *Praise and thanksgiving be to thee, O God.*

For all the helps, comforts, and assistance, with which thou hast mercifully provided us this year, under all our troubles, wants, and necessities. R. *Praise and thanksgiving be to thee, O God.*

For all the trials of pain, sickness, losses, or other afflictions, with which thou hast been pleased to visit us. R. *Praise and thanksgiving be to thee, O God.*

For all the interior lights, graces, and comforts, with which thou hast been pleased to revive, enlighten, or refresh our souls. R. *Praise and thanksgiving be to thee, O God.*

For mercifully preserving us from many sins, into which others have unhappily fallen. R. *Praise and thanksgiving be to thee, O God.*

For not snatching us out of this world in the midst of our sins, but giving us still time to repent. R. *Praise and thanksgiving be to thee, O God.*

For all other graces and blessings unknown to us, which we have received from thy fatherly hand. R. *Praise and thanksgiving be to thee, O God.*

Accept this our homage of thanksgiving, O Lord, we beseech thee, and mercifully grant that whatever blessings we have received from thee, may be all improved to the glory of the giver.

May the grateful memory of thy infinite favours so possess our hearts with a lively sense of our duty, that we may sincerely love thee, and faithfully serve thee, and be confounded at the thought of whatever can be displeasing to thee.

Grant we may no more abuse thy blessings to the increase of our sin, but that seriously considering the end for which they were given, we may turn them all that way, and thus be always prepared for that day, when thou shalt call us to give an account of what we have received. Grant this, O merciful God, that so the ill use of thy favours may not be our condemnation.

This day being the conclusion of the year, we ought not to depart from our prayers till we have humbled ourselves in the sight of God, and begged pardon for all the sins of this whole year.

O God, who in thy mercy hast spared our lives this year, and in this addition of our days given us time to repent; Grant we may have a true sense of this mercy, and by a true repentance now make our peace with thee.

For this end, behold, O God, we at this moment lay all our iniquities before thee ; we acknowledge our great unworthiness in them ; in our disobedience to thee our loving Father ; in our ingratitude to thee our merciful benefactor ; in our vile contempt of thy law, and rebellion against thee, our Sovereign Lord and our God.

This, O God, we cannot now reflect on without shame and confusion to our own souls ; and it is in this confusion we now send up our sighs before thee, imploring thy mercy to have compassion on us, and to forgive us all our iniquities. We are unworthy of what we ask, and deserve with the severest of thy judgment to be cast from before thy face : But, O God, deal not with us according to thy justice, but according to the multitude of thy tender mercies.

Remember the promises thou hast made to repenting sinners, and forget not thy holy covenant. Look upon the face of thy Christ, and through the merits of his sacred passion, let thy bowels be moved upon us. We are thy creatures, and though we have unworthily departed from thee, yet behold now we return, and most humbly beseech thee to receive us again into thy favour. Hear our prayers, O Father of Mercy, and graciously vouchsafe to grant our petition ;

let this day be a day of comfort to us, and may our contrition be so sincere as to find mercy with thee, and obtain pardon of all our sins. Grant this, O God, and now shew thyself a loving Father to us. *Amen*

Grant we beseech thee, Almighty God, that this Holy Festival of Blessed *Sylvester*, Confessor and Bishop, may be to us the increase of devotion, and a help to salvation. Through our Lord Jesus Christ, thy Son.



THE CIRCUMCISION OF OUR LORD, OR,
NEW-YEARS DAY.

LUKE ii. 21.

THIS being the day whereon our Redeemer was pleased to subject himself to the law of circumcision, let us give him thanks, and beg that this day we may learn the lesson he teaches us, in the circumcision of our heart.

Let us Pray.

TO thee, O Jesus, we bow down, and with grateful acknowledgments give thee

thee thanks for the mercy of this day, in humbling thyself to this law of sin; so to give proof of thy being of the seed of *Abraham*, and putting an end to this ceremony, to establish a much better circumcision, which is that of the heart.

Thanks be to thee, O Jesus, who thus early beginnest to become our sacrifice: Thou art no sooner born but thou undertakest to suffer, and in this teachest us what our life ought to be. Give us, we beseech thee, a docile heart, that we may learn the spiritual circumcision, and on this first day of the new year begin to put on the new man, which is created according to God.

We confess, O Lord, the lesson to be hard to us, where so much of corruption and self-love prevails. These strongly incline us to seek ourselves in every thing that pleases; but now, O Blessed Redeemer, upon thy example and instruction, we beseech thee to give us that solid faith, and inward strength of mind, as to overcome ourselves, and follow on in the way where thou leadest, even the way of circumcision, which arms the spirit against the flesh, and cuts off whatever inclinations or desires are not agreeable to thy spirit.

This we ask of thee, because it is this thou teachest, and we know it now to be con-

trary both to thy doctrine and life, and to the life of all thy Saints, to follow nature, and to seek the pleasures, satisfactions and ease of this world.

Grant therefore, O Divine Guide, we may, on this day, with seriousness examine all our ways, and resolving to live by thy spirit, and not our own, begin to cut off all the excesses to which our own spirit leads us.

Grant we may carefully cut off all sinful and dangerous satisfactions, whatever they be, whether great or little. R. Hear us, O Blessed Redeemer, and mercifully grant this our petition.

Grant that in things lawful we may ever stand upon our guard, and even here practise some self-denials; especially where we observe our satisfaction incline to excess. R. Hear us, O Blessed Redeemer, and mercifully grant this our petition.

Grant that in all those actions of life which being agreeable to nature are attended with delight, we may raise our hearts above nature, and not perform them because they are pleasing to us, but because they are according to thy holy will. R. Hear us, O Blessed Redeemer, and mercifully grant this our petition.

Hear us, O merciful Lord, and may the grant of these our requests be the fruit of this festival. With this new grace for the

practice of a spiritual circumcision may we begin the new year, and preserve it in our hearts for the rule of our lives ; and as often as we find difficulty in the practice of it, let us then remember that the way of salvation is a way of difficulty, even a narrow way ; and that since thou, O Jesus, didst not become a favour to us, but at the price of thy blood, we cannot think of following thee at our ease, or of being saved without some trouble. Grant us this petition, O most gracious Saviour of mankind, and according to the greatness of thy mercy so now vouchsafe to hear our prayer, and teach us to live according to thy spirit.

It being on this day of the circumcision, the name of Jesus was given to our new-born Saviour ; let us bow down and adore him under this name and address our petitions to him.

Before thee, O Jesus, we bow down and confess the greatness, and glory, and mercy of this name ; a name in which all are to be blessed ; a name in which all are to be saved ; a name which ought to be glorified by all thy creatures, but above all, by those who have been redeemed by thee.

O Jesus, blessed for evermore, may the Cherubims adore thee.

R. *May the Seraphims praise thee.*
May the angels bless thee.

R. *May all the Choirs and Blessed Spirits of heaven magnify thy holy name,*

May the priests of our Lord glorify thee.

R. *May all the kings of the earth bow down before thee.*

R. *May all pious souls acknowledge thy magnificent glory.*

R. *May all men and women, old and young, rich and poor, sing praises to thee.*

R. *May the sun, moon and stars, confess thy power.*

R. *May all things creatures pay thee homage, and the infernal spirits tremble at thy name.*

Thus, O Jesus, we desire that at thy name every knee should bow, of things in heaven, of things in earth, and of things that are under the earth. Thou art the Lord of all, and it is just thy power and thy mercy should be acknowledged by all. But chiefly this is to be confessed by us sinners for whose sake thou hast humbled thyself in becoming man, and taking upon thee this name for our salvation. Therefore humbling ourselves before thee, we beseech thee so to possess us with thy holy grace, that our whole lives may be subject to thee; and that, with all the faculties of our souls and bodies, we may confess thee to be our Lord; our Redeemer, and our Jesus, both now and for ever.

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May our understandings adore thee, in receiving what thou teachest, and peaceably bearing whatever darkness is the punishment of this our mortal and sinful state. *Amen.*

May our wills adore thee, in readily submitting to thy law, and cheerfully denying themselves in all inclinations that are not approved by thee. *R. Amen.*

May all our affections adore thee, in keeping within the bounds thou hast set them; in carrying our hearts to thee with desire and love; in carefully declining all that is sinful, and being ever fearful of all excess. *R. Amen.*

May all our passions adore thee, in acknowledging obedience to thy Holy Will, and ever taking the check, when through blindness or heat they are bent upon any thing that is sinful, rash, or indiscreet. *R. Amen.*

May our thoughts adore thee, and all our senses, our eyes, our ears, our hands, our tongue, all confess thee to be their God, in concurring to thy glory, in being regulated by thy law, and taking no farther liberties than what thou hast allowed them. *R. Amen.*

Hear us, O Jesus, in these our petitions, and since thou comest to be our Saviour, perform now to us what thou hast under-

taken: Grant us what we ask, since without this government of ourselves, in a due obedience to thy Holy Will, we are still in slavery, and can have no benefit of thy coming.

Be merciful to us, and help us, for otherwise we are miserable. Our dependence is on thee, and without thee we can do nothing, without thee we can obtain nothing. This, O God, we confess from our hearts before the whole world; and that we may now have a part in thy protection, behold, in honour of thy holy name, we raise both our hearts and voices to thee, and implore thy mercy in our behalf.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Jesus, Son of the living God,

Jesus, most powerful,

Jesus, most strong,

Jesus, most perfect,

Jesus, most glorious,

Jesus, most admired,

Jesus, most pleasant,

Jesus, most beloved,

Jesus, clearer than the sun,

Jesus, fairer than the moon,

Jesus, brighter than the stars,

Jesus, most admirable,

Have mercy on us.

Jesus, most delectable,
Jesus, most honourable,
Jesus, most humble,
Jesus, most meek,
Jesus, most patient,
Jesus, most obedient,
Jesus, most chaste,
Jesus, the lover of chaste,
Jesus, the lover of peace,
Jesus, our love,
Jesus, the mirror of life,
Jesus, the pattern of virtues,
Jesus, the ornament of good discipline,
Jesus, the zealous lover of souls,
Jesus, our refuge,
Jesus, Father of the poor,
Jesus, comforter of the afflicted,
Jesus, the treasurer of the faithful,
Jesus, the precious pearl,
Jesus, the treasurer of perfection,
Jesus, the good Shepherd,
Jesus, Star of the Sea,
Jesus, the true Light,
Jesus, the Eternal Wisdom,
Jesus, infinite Goodness,
Jesus, the joy of Angels,
Jesus, King of Patriarchs,
Jesus, Inspirer of the Prophets,
Jesus, Master of the Apostles,
Jesus, Teacher of the Evangelists,

Have mercy on us.

Jesus, the Strength of Martyrs,
 Jesus, the Light of Confessors,
 Jesus, the Spouse of Virgins,
 Jesus, the Crown of all Saints,
 Lamb of God, who takest away the sins
 of the world. R. O Jesus, spare us.
 Lamb of God, who takest away the sins
 of the world. R. O Jesus, bear us.
 Lamb of God, who takest away the sins
 of the world. R. O Jesus, have mercy on us.
 Jesus Christ, hear us.
 Jesus Christ, graciously hear us.
 The name of our Lord be blessed.
 R. From this time, now, and for ever.

Let us Pray.

O GOD, who hast rendered the most
 glorious name of thy Son, our Lord
 Jesus Christ, worthy to be loved with highest
 affection by thy faithful, and most dreadful
 to evil spirits; mercifully grant that all who
 devoutly honour this name of Jesus on earth,
 may at present be refreshed with the sweet-
 ness of divine comforts, and hereafter come
 to the possession of everlasting joys. Through
 the same Lord Jesus Christ, thy Son.

This being the day of the holy name of
 Jesus, let us humble ourselves, and beg par-
 don for the many times we have profaned

this holy name, and ask for grace to amend this ill-custom, and that for the time to come, we may never speak it but with the reverence that is due.

Let us Pray.

O GOD, who hast given a strict command to thy people not to take thy name in vain: have mercy on us thy servants, who here confess our unworthiness before thee, and especially in the frequent transgression of this thy precept. For behold, O God, we acknowledge it our too common failing to think little of the respect that is due to thy holy name, and to the name of Blessed Jesus our Redeemer; we very often profane them both, prostitute them to common uses, and make them serve both our passions, our entertainments, and our smiles.

And how great, O God, is our neglect, our contempt, our irreligion, in abusing what is thus holy; in having thy positive command, and yet living in the daily transgression of it, with very little endeavours, or even concern for doing better! This we confess is not the part of Christians; it is not the spirit of thy Children, and yet this is what we profess.

Pardon us therefore, we beseech thee, O most Gracious Lord, and mercifully release us from the guilt of whatever we have hitherto offended thee in this kind. Forgive us the many, if not infinite times we have taken thy holy name in vain; and if our guilt has been in any scandalous way, yet still, O God, let us not be excluded from thy mercy.

But then, O Blessed Lord, let this mercy be attended with such grace as to make us both zealous and watchful in overcoming ourselves in whatever part we have of this ill-custom. Let us no more run on in a heedless way, nor be surprised in our usual irreverence, for want of care. Let us be ashamed of such neglect, and now on this day ~~or~~ thy holy name, O Jesus, begin to be more careful. Grant this, O Jesus, and with this care may we begin the new year, and no more bring thy sacred name into contempt, while we make profession of honouring thee, and being thy Disciples.

It being the first day of the year, let us recommend ourselves to the protection of Almighty God, and beg his assistance on us and ours for this whole year.

O God, who hast spared our lives, and brought us to the beginning of this year, to thee we consecrate the being thou hast

granted to us; from our hearts desiring that what is thy gift to us thy unworthy servants, may by us be employed to thy glory.

But since we cannot do this but with the addition of thy gifts, therefore we most earnestly beseech thee, O God, so to strengthen us by thy heavenly grace, that we may be truly watchful over all our ways, avoid all that are sinful, and follow none but what are good. For this end, O merciful Father, shew thy mercy to us, and preserve us from all the snares of the world, of the devil, and of our own corruption; leave us not to ourselves, but ever accompany us in all our ways, in our prayers, in our business, in our troubles, in temptations, in time of pain or sickness, in all difficulties and circumstances of life. In all these, O God, be thou our helper, our counsel and our guide, and let no evil spirit prevail against us to thy displeasure.

Preserve us likewise, O God, from all dangers and misfortunes; and if thou shalt permit any for our trial, let us not fail, we beseech thee, of thy grace, such as may carry us through them with the patience of thy Disciples. Help us throughout this year, in the performance of every duty belonging to our state, that we may do no wrong to any, but

perform all to thy glory. Help us in the good government of ourselves, that we may not be blinded by any passion, but making thy Holy Will our Rule, may follow on where this leads us, and faithfully resist whatever attempts to draw us from it.

Thus, O God, may we on go this year, observing all thy laws, and walking in all thy precepts; and this one thing we ask of thee, that we may make such a good use of this addition of days which thou grantest us, as to improve in the love and service of thee our God, and be prepared for a happy death, if this be the year which is to be our last. Thus, O God we offer ourselves to thee, commanding ourselves to thy protection, and begging thy blessing for the good beginning of this year.

Let us Pray.

O GOD, who, by the fruitful virginity of blessed Mary, hast given to mankind the reward of eternal salvation; grant, we beseech thee, that we may find the effect of her prayers for us, by whom we have received the Author of life, our Lord Jesus Christ, thy Son.

VIGIL OF THE EPIPHANY.

MAT. ii. 19. 23.

THE subject of this Gospel is of the Angel appearing to St. Joseph in Egypt, and commanding him to take the infant Jesus and his Mother, and to return into the land of Israel. And while we see Jesus thus depending on Heaven, as not to move without particular orders from God, let us beg this day, that we likewise may have the same dependence, and not undertake any thing, but as the will of God shall direct us.

Let us Pray.

O WORD incarnate, we hear acknowledge and adore thy humble dependence, who being the increated wisdom and light eternal, are yet so directed by thy Father's orders, as if thou hadst no knowledge or foresight of thy own, whereon to depend.

For being thus docile and submissive, as an helpless infant, O Divine Jesus, we bow down and adore thee, and most humbly

beseech thee to teach us this depending lesson, that we, who are nothing but darkness, may wait in all things upon the orders of Heaven, according to the example thou hast given us, who art the light of the world.

This, O blessed Redeemer, we have great reason to ask, because of ourselves we are so very blind, and yet so very rash. We see nothing before us, we know not what will be the consequence of our own desires; and yet, O God, how eager are we in desiring, how bold in undertaking, as if we were privy to all thy counsels, and had a prospect of all that is to come, wherein we are concerned!

Hence (we confess) we need no other contrivers of our own ruin, than our own wishes; and the grant of our very prayers is often a judgment upon us, because we know not what we ask.

Wherefore, O Jesus, we beseech thee, to take from us all confidence in ourselves, give us a distrust of our own thoughts, and teach us by thy own example entirely to depend on Heaven. Let us no more trust to a broken reed, nor take a blind guide to lead us; but being convinced of these being the way to ruin, may we place our whole confidence in thee.

Settle now this principle in us, that we can do nothing well but under thy conduct; that no resolution can be for our good but what thou inspirest: That there can be nothing done wisely, but where thy Holy Will is consulted to determine the choice.

Upon this conviction may we from this time make it our constant practice, in all proposals, to consult thy holy will, and never to undertake any thing, either of the next life or this, till we have first seriously examined how far it is approved by thee.

According to this method may we still, O God, be solicitous for thy direction in all our ways; no more trust to human encouragements, nor take present conveniences, or the bent of inclination, to shew us our way.

No, blessed Lord, we know these to be deceitful guides; we know there are ways which seem right to a man, and yet lead to destruction. Teach us therefore, O God, to be wise; no more to trust to what has already very often deceived us.

But since thou art the only way, and all, without thee, is error: Since thou art the only light, and all, without thee, is darkness: Since thou art the only wisdom, and all, without thee, is folly; May we

seek for no other way, no other light, no other wisdom, but what is from thee. ^{thou} O God! How secure and full of comfort should we walk, could we confirm our minds against the force of ~~human~~ motives, and obtain what we now ask, of depending wholly on thy will! How might we then go on with a certain inward peace, and not be touched either with the smiles or reproaches of a busy and censorious world! How might we then find content amidst the severest storms, whilst we should have still this assurance to support us, that we have thy will to direct us in the way in which we go, and meet with no opposition, but what is likewise according to thy will!

This would be a solid comfort, such as must be the foundation both of a temporal and eternal peace. But now as it is with us, how far are we from this way of peace; when, upon examining our steps, we easily discover, that not thou, O God, to whom all things ought to be subject, but some infirmity, corruption or vice, has the direction of them!

This is what we ought to be ashamed of as unworthy of our profession, and yet it is a truth we cannot but own before thee; we cannot but own that our desires are often very pressing, and we are bent with earnest-

ness upon pursoing what we thus propose to ourselves as good: And what is it that raises and quickens this motion in us? We wish we could say with truth, it is only thy will, O God, and the solicitude for executing thy commands.

But when they come to be examined, what is there appears? What, O God, but weakness, confusion, and sin! Sometimes nature stands at the wheel, and gives the whole motion, and there is nothing in all our desires but an eagerness of satisfying our own inclination. Sometimes interest is at the bottom, and gives all the heat; sometimes vanity, sometimes the world, and how often the devil!

Thus it is too often in all the other motions of our souls; we are variously affected in the day: sometimes we are pleased, sometimes displeased; sometimes we love, sometimes we hate; sometimes we enjoy a calm, and soon a storm succeeds; sometimes we will, and then again we will not; thus variety of motions every day succeed: And what is it that moves us?

Oh that we could say, It is only thou and thy Holy Will, O God! But this we cannot say: For how often is it, that there is nothing more than humour, nothing but some passion that moves the whole machine, with-

out any concern or reflection of what is thy good pleasure in us! And what a comfortless reflection now, O God, is this, to find, upon enquiry, that whereas thou only should have the whole guidance of our souls, we are so blind and perverse, as to withdraw ourselves from thy conduct, and not to let thee have scarce a small share in it!

O God, we confess this to be our great misery, that believing thee to be our God, we subject ourselves to everything more than to thee. We let the world govern us, inclination lead us, imagination push us on, passion hurry us, company move us, interest draw, pleasure command us, and strength of humour or fancy is enough to put us upon a thousand projects. Thus, O God, we set up to ourselves a thousand idols, and so far serve them, as to obey their commands; and this while we say, that thou art our God.

O most gracious Lord, this is our unhap-
piness, for which we now make complaint
against ourselves, and become petitioners to
thee, for remedy. Hear us, we beseech
thee, and be favourable to our requests:
Forsake us not under this our weakness, but
while we here stand exposed to so many
snares, while on all occasions we have very

many evils that offer to advise and direct us, many that solicit and importune us, many that with a sort of violence offer to command us, shew mercy to us in these our unhappy circumstances, and give us such grace, discretion, and strength, as may be our security against the dangers of being led out of the way.

Give us grace never rashly to embrace any proposals that are made to us, but first seriously to examine how far they are agreeable to thy Holy Will. Give us discretion to discern all such evil motions as are disguised under the appearance of being innocent and good. Give us strength to stand against all those flattering evils, which having our own corruption confederate with them, expose us to the great danger of being betrayed into sin.

Help us, O Blessed Lord, in these particulars, and thus mercifully prepare our souls to stand secure against all deceits, that we may not be misled by evil counsellors, nor drawn into sin. We acknowledge the danger in which we daily are, and that we can have no security but from thy direction; because thou art our only guide to salvation; thou art the only light, which shews us a safe way amidst the many snares that are before us.

Be therefore a guide, and a continual light to us, be thou our adviser and director in all things ; secure us, we beseech thee, against the world, secure us against ourselves; because our danger is great on all sides, and we are too easy in giving ear to those, who design nothing but our ruin.

Particularly we ask that favour of thee which thou shewedst to St. Joseph. He had the care of Jesus, and thou wast always so merciful as to direct him how to escape the enemies of Jesus, and to decline those who designed to destroy him.

This same mercy we ask of thee, O God, in our behalf; for we also have the care of Jesus. He has entrusted himself with us, and we have many enemies, who are ever watching to rob us of this treasure. But here, O Merciful Father, be thou our guide, and by thy Heavenly Light shew us, how to avoid all such enemies. Deliver us from the rashness of voluntarily exposing ourselves to the danger of them ; and whenever they make their attempts upon us, then be thou with us, O God, and either give us strength to stand against them, or resolution of flying into a thousand *Egypt*s, rather than hazard the loss of Jesus.

Hear us, O God, in this petition.

R. And mercifully grant our prayer.

That Jesus may never be taken from us.

R. *That Jesus may abide with us for ever.*

Let us Pray.

ALMIGHTY and Everlasting God, direct all our actions according to thy good will, that in the name of thy beloved Son we may abound in good works; who liveth and reigneth with thee, in the unity.



E P I P H A N Y.

MATTHEW, ii. 1, 12.

THIS being the Festival of the Epiphany, a memorial of that day, when the wise men having been called out of the east, by the appearance of an unusual Star, were by the same led to Bethlehem, where in the Stable they adored their new-born Saviour; let us give thanks to Almighty God for his mercy, in calling the Gentiles to the knowledge of Christ: We are a part of the Gentiles, of whom these were the first-fruit, and therefore thanks are on this day due from us.

Let us Pray.

WE come this day before thee, O God, to acknowledge thy infinite mercy to us. We were a part of the Gentiles, a part of those unhappy wretches who worshipped the work of mens hands, and had no knowledge of their God.

This was our unhappy state; but thou hadst compassion on our darkness, when by a miraculous light thou didst awaken the faith of these wise men, and bringing them to a confession of Christ, didst begin to manifest thy mercy to the Gentiles, and in these didst open a gate to all others to come into the fold of Christ, to become his members, and partake of the redemption wrought by him.

The call therefore of these great converts was a blessing prepared for us.

For this, O God, we praise thee.

R. *We desire all creatures may bless thy name.*

For that thou hast called us out of darkness into thy wonderful light.

R. *And hast brought us to the knowledge of our Redeemer.*

That through him we may be taught thy ways.

R. That through him we may be delivered from the wrath to come.

That through him we may obtain pardon of our sins.

R. That with him we may be made heirs of eternal glory.

For this thy mercy we desire all the Gentiles may rejoice, adore, and give thee thanks.

All you nations, clap your hands; with Jubilee and exclamations of joy, give praise to God.

All ye people of the earth, praise God with loud voices, sing a psalm to his name, and magnify his glory.

Sing to our Lord a new hymn, for he has done wonderful things.

We are saved by the might of his right hand, and by the strength of his holy arm.

Our Lord has made known his saving power; in the sight of the nations he has manifested his Justice.

He has remembered his mercies, and the making good his promises to the house of Israel.

The whole earth has seen the saving mercy of our God.

Joyfully sing, all ye inhabitants of the earth, the praises of God: Sing and be transported with joy.

Sound forth your joy in the presence of our Lord, our king : Let the sea rejoice, and all it contains, and the whole world with the inhabitants thereof.

The rivers will join their applause, and the mountains will shew their joy at the sight of our Lord, because he comes to judge the earth.

He will judge the earth according to Justice, and the people thereof with equity.

All the nations whom thou hast made shall come and adore thee, O Lord, and give glory to thy name.

Glory be to the father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now and ever shall be, world without end. *Amen.*

Let us Pray.

ACCEPT, O Lord, we beseech thee, this homage of praise, in acknowledgement of this thy infinite goodness ; and mercifully grant that we who have received the light of faith, may make a right use of it in working out our salvation ; and all others, who are yet in darkness, may be brought to the knowledge of thee, and whom thou hast sent, Jesus Christ, thy Son, who

who liveth and reigneth with thee, in the unity of the Holy Ghost.

The wise men being come to the stable of Bethlehem, by the direction of the star, found the child Jesus with Mary his mother, and falling down adored him; and opening their treasures, they offered to him gifts, gold, frankincense, and myrrh; let us likewise in spirit enter with them into the stable, and adore Christ our Redeemer, and make our offerings to him.

Let us Pray.

BEFORE thee, O Jesus, we bow down and adore; we adore thee in this humble state of a helpless infant, in which thou art pleased to appear for our salvation. We confess thee to be our Redeemer; and beg, that as thy surprising humility is the manifestation of thy goodness, so it may be in us the increase of our love to thee, that we may adore thee with as profound a humility in the stable of *Bethlehem*, as in the glory of thy more awful majesty in heaven.

Blessed be thou, O Jesus, and glorified be thy holy name for ever.

R. *May all that is in heaven and earth adore thee, and publish the glory of thy goodness.*

May thy throne be exalted above all the heavens.

R. *And may all nations of the earth confess the power of thy majesty.*

For that in love to our souls thou hast undertaken our redemption.

R. *And offered thyself to suffer the punishment due to our sins.*

For that thou appearest to us in this humble state.

R. *And refusest no humiliation that can be serviceable for our eternal good.*

For this, O divine Infant, we bow down and praise thee.

R. *For this we give glory to thy goodness and mercy.*

We confess thee to be our Lord.

R. *We acknowledge thee to be our God and Redemeer.*

We desire thou mayest for ever reign in us.

R. *We desire in all things to become thy disciples.*

Let us Pray.

RECEIVE, O Blessed Jesu, this homage, we pray thee ; and since it is the effect of our faith, and love of thy goodness, let not thy mercy be wanting to us, which we

now adore ; but as thou hast called us to believe, so now graciously vouchsafe to confirm us in thy service.

Grant us a spirit like those holy men, who came on this day out of the *east* to adore thee. R. *Amen.*

Grant that their example may be our pattern ; and that the virtues which were so remarkable in them, the first fruits of the Gentiles, may be revived in us their followers. R. *Amen.*

Grant that with the same readiness as they did, we may obey thy calls, and let no difficulties occasion in us delays in the execution of thy commands. R. *Amen.*

Grant we may with constancy pursue our way, where duty calls us, and neither be dejected nor tired in our endeavours, even when thou art pleased to withdraw thy light and comforts from us. R. *Amen.*

Grant we may ever seek thee, O Jesu, all our lives with the diligence of these wise men, and with their courage despise all worldly convenience for finding thee. R. *Amen.*

Grant that our faith may be ever like theirs, strong and vigorous, and not to be weakened by human improbabilities. R. *Amen.*

Grant that with their sincerity we may this day make our offerings to thee, and with an entire submission leave both ourselves, and all that belongs to us, in thy hands. R. *Amen.*

Behold, therefore, O God, and Redeemer, we acknowledge here before thee that whatever we possess is thy gift, and the effect of thy bounty to us ; and whatever opportunities we have of approaching to thee, are what thy mercy has appointed for our good : Now as all these come from thee, so to thee again they ought to return ; and this is the day wherein we desire to make an offering of all to thee, and in this offering acknowledge thee to be our God. Grant, we beseech thee, we may be sincere in what we do, and that thy goodness may accept, and thy grace confirm, the obligation we make.

The first offering is our gold : Whatever we have of this, whether little or much, behold, with the truly wise men, we lay it before thee ; we confess it to be what thou hast entrusted in our hands, and that to thee we must give an account. Grant therefore, we beseech thee, that we may be wise administrators of it, and employ it according to thy will and direction. R. *Grant this, O Jesus.*

Grant we may not give it to the devil, in making it serviceable to sin. R. *Grant this, O Jesus.*

Grant we may not hoard it covetously, nor spend it prodigally or vainly. R. *Grant this, O Jesus.*

But so mercifully direct us, that we may be just in giving to every one what is their due; charitable in the relief of the distressed, and careful in providing for the necessities of life, as thou hast appointed; that so our gold, and whatever we possess, may be made an acceptable offering to thee, O Jesus. R. *Grant this, O Jesus, and mercifully help us in the due execution of what we now propose.*

The second offering is our incense: In this, O Jesus, we offer to thee our hearts in prayer; desiring that our necessities may be known to thee, and that our sighs and desires may ascend to heaven like incense in thy sight.

Grant therefore, that all our lives we may be zealous in laying hold of the opportunities of prayer which thou givest us, and that no sloth or neglect may hinder us from offering this incense to thee. R. *Grant this our petition, O Jesus, and now hear our prayer.*

Grant, that as often as we perform this duty, we may do it with such attention of

mind, and fervour of spirit, that our hearts may accompany our lips, and ascend as a sweet perfume before thee. R. *Grant this our petition, O Jesus, and now hear our prayer.*

Grant, that as often as we make this offering to thee, we may appear with the reverence of the wise men, who coming into thy presence, fell down and adored thee; that so nothing unbecoming thy Majesty may be found in us. R. *Grant this our petition, O Jesus, and now hear our prayer.*

The third offering is of myrrh: In this, O Jesus, we offer whatever bitterness shall come to be the portion of our life: Desiring thee to accept from our hands all that we shall suffer, whether in such voluntary mortifications as we shall chuse by thy spirit, or such other trials as thou shalt chuse for the punishment of our sins.

Grant therefore, O Jesus, that we may receive and bear with such patience all the troubles of this life, that our suffering may become a grateful offering to thee. R. *Hear our petition, O Jesus, and grant us patience.*

Grant we may be watchful against all the violence of inclination, all the attempts of our corruption, and offer a daily sacrifice to thee, in the denial of our own wills. R. *Hear our petition, O Jesus, and grant we may make this daily offering to thee.*

Grant we may daily labour to overcome ourselves, as to all that impatience and self love, which so often rob us of the offering we are to make, and so often render us the object of thy displeasure. R. *Hear us, O Jesus, and help us in removing all our difficulties.*

Thus, O Jesus, we offer to thee our gold, and frankincense, and myrrh: Accept, we beseech thee, our offering, and so confirm us by thy grace, that all our lives we may abide faithful to thee.

Consider our weakness, O blessed Redeemer, and this day give us thy blessing; such a blessing as may be a help against all our failings, and perfect us in every duty. Thou art come, O Jesus, to save us; take us therefore now into thy protection, and being delivered from all the snares of darkness and sin, lead us on in the ways of salvation.

Let us Pray.

O GOD, who by the conduct of a star didst this day reveal thy only begotten Son to the Gentiles; mercifully grant that we, who have now known thee by faith, may be brought at length to the sight of thy divine Majesty. Through the same Lord Jesus Christ thy Son. G iv

SUNDAY WITHIN THE OCTAVE OF THE
EPIPHANY.

LUKE ii. 42. 52.

BEING taught in this day's Gospel, that Jefus, with Mary and Joseph, went up from Nazareth to Jerusalem, to celebrate the feast of the passover, according to the custom; let us beg this day of Almighty God, that from so great an example we may be zealous in observing the feasts of the church, and carefully avoid all profanations of them.

Let us Pray.

O GOD, who didst command thy people to observe some days with a religious solemnity for a yearly remembrance of thy particular mercies to them: Grant that we also having signal mercies, to which a perpetual remembrance is due from all generations, may observe, with a just reverence, the days which are set apart for this end.

To this, O God, may a due fense of gratitude oblige us; since nothing can be a greater confusion to us, than for us, most

unworthy and vile sinners, to receive the greatest of blessings from thy hand, and not to publish thy goodness in the religious obseruance of such days, as with a grateful commemoration are to perpetuate the remembrance of them.

Grant therefore, that as often as we are called to the acknowledgment of thy mercies, we may have our souls raised to thee in gratitude, adoration, and praise: That we may join with the heavenly choirs, in magnifying that bounty which has been so merciful to us: That we may be solicitous how to make a good use, and improve under thy favours: That we may endeavour to approach to that goodness, which so powerfully invites us: That we may enquire into all our sinful disorders, by which we ungratefully provoke that hand, which by such wonderful mercies is labouring for our eternal good: That by exercises of piety, in doing good to others, we may express our gratitude to thee, and find comfort in following the example thou hast given us.

In this method, O God, may we observe thy sacred solemnities, that so while we have the benefit, thou mayest be glorified in thy own works. And as often as we present ourselves before thee in prayer on these

days, let it be our first endeavour to place ourselves in spirit near this holy Family of *Jesus, Maria, Joseph*, and by observing them, learn how to pray. O God! How are their hearts raised towards thee! With what raptures of spirit do they pray! With what a profound humility and reverence do they adore! With what a due composure of mind and body do they appear before thee, testifying thy sacred presence, and glorifying thee in the memory of thy mercies!

Thus, O God, may we endeavour to do; may this be our pattern as often as we are called by the remembrance of thy mercies to the temple, or bend our knees before thee; may the sight of *Jesus, Mary and Joseph*, in the temple, teach us how to pray.

This, O God, we acknowledge our duty, and most earnestly beg thy grace for the careful observance of it. And hence, O most merciful Lord, we beseech thee to preserve us from all kind of profanation and neglect of these days which are sanctified to us by thy particular blessings; since we are very sensible, how provoking an ingratitude it must be, for us then to neglect and offend *thee*, when thy goodness has obliged us to be more faithful to thee.

Let thy mercy therefore watch over us in a particular manner on the days, which are consecrated by the memory of thy mercies. Then, O God, let thy grace preserve us.

From indulging ourselves in laziness and unnecessary sleep. R. *Amen.*

From sloth, tepidity, and indevotion. R. *Amen.*

From all kinds of mis-spending the time. R. *Amen.*

From giving the time to vanity. R. *Amen.*

From giving the time to gluttony. R. *Amen.*

From giving the time to idle company, in drinking or gaming; to dangerous conversation, to sinful or disedifying diversions. R. *Amen.*

From giving the time to unnecessary labour, unnecessary journeys, or to the solicitude of a worldly spirit. R. *Amen.*

In these, and such other particulars, preserve us, O Lord, and mercifully deliver us from all abuses of that time which is consecrated to thee; that we may not profane what is holy, nor then provoke against us thy displeasure, when we are invited by thy mercies to make our approaches towards heaven.

We know the days cannot sanctify us, except we keep them holy; neither can they be well pleasing to thee, our God, if we profane them. It was by the profanations of the Jews, their solemnities, though of thy own appointment, became troublesome, nay even hateful to thee; so thou hast declared by the Prophet. O God! Let it not be so with us; may we banish from them all kinds of abuses, and so sanctify them, according to their institution, that they may be the to advantage of our souls, and to the glory of thy name. Through our Lord Jesus Christ, thy Son.

Mary and Joseph having with grief sought Jesus for three days, at length found him in the temple: Hence let us take occasion to pray, that in all our troubles of this life we may seek comfort in the temple, and there find it.

Let us Pray.

O GOD, who hast visited thy most faithful servants with troubles, and manifested thyself in thy own time to be their comforter, grant that in all our exercises of this kind we may not be dejected, but being constant under our trials, may persevere untired till we have found comfort in thee.

Hence we implore thy help, O God, that, however we may seek relief from human means, yet still our great expectation may be from thee, and therefore that we may with fervour persevere in our prayers, and on thy goodness depend for the remedy of our complaints.

Hear us, O merciful Father, in this petition, because we see what our general weakness is; upon moderate trials we lose our patience, and generally all inward peace; we fall into disturbance both with ourselves and others, and opening our hearts either to dejection or passions, we seem to forget that our comfort is to be sought from thee.

O God, how unlike is this to thy faithful servants, who under every weight of trouble have still called upon thee, and putting their whole cause into thy hands, have waited with a firm confidence on thy goodness, either to deliver them from their afflictions, or to give strength to bear them.

How unlike is it to the example we have proposed to us in the holy couple this day, who in their trouble went to the temple to seek relief, and there found what they sought.

O merciful God, grant we may learn from these great examples thou hast set before us; and that from the encouragement of

of their success, as often as any trouble happens, our first step may be to the temple, there to lay open our case before thee and to implore thy goodness in our behalf. There in thy presence may we discern the unreasonable-ness of all immoderate disquiet, of excessive solicitude, and of every passion ; there may we labour to suppress all such arising motions and being strengthened in hope, to fix our hearts and eyes on thee, as the only fountain from whence all our help can come.

Thus, O God, are we taught by thy only son, thus by his faithful followers, and may this, O God, be our practice, that so, whatever our affliction be, it may certainly have this one effect upon us, to draw us to the temple, to the house of prayer, and nearer to thee.

Jesus being found in the temple, and questioned by his mother for thus absenting himself, he gave this answer? Why is it that you sought me? Did you not know that I must be about my Father's business? Hence let us take occasion to pray that our great care may be at all times, to be about our Father's business, that is, such as God demands of us, that so we may deserve no reproof, either from God or man.

Let us Pray.

O GOD, who hast annexed duties to every state, and commanded us not only to be faithful in them, but likewise so to perform them, as not serving the eye, or with regard to this world, but as serving thee our Lord: Grant we may duly consider all the obligations of our state, and perform them as the very business which thou, O Lord, hast recommended to us, and of which we must give thee an account.

Hence, we beseech thee, let no sloth or neglect prevail upon us, to the injury of any business that belongs to our charge, but let the concern for justice, and the love of thee, our God, have that power with us, as to overcome all inclinations prejudicial to our duty.

May this, O blessed Lord, be our rule as to every obligation belonging to our state, to consider thy command in all we do, and to let our fidelity be ever answerable to the commands of such a Lord, whose all-seeing eye is witness of all our steps, and of all our ways.

And as to all other *exercises, undertakings, diversions, and rest*, give us grace to consider, whether in *themselves* or in the *measure and circumstances* of them, they are

according to thy will, O Lord, and what thou approvest: And wherever we have sufficient motives to doubt, there, O Lord, give us such resolution and strength, as to break off all such *customs* or *ways*, as we have reason to apprehend *disagreeable to thy holy will*.

For this, O God, is what we propose and desire, that wherever we are, and whatever we are doing, we may be ever able, if demanded, to answer, that *we are about our father's business*. What a satisfaction would this be, O God, and what a solid ground of inward peace, if we could by thy assisting grace gain this point! Favour us, we beseech thee, and grant what we now ask, since it must so much contribute to thy glory, and our everlasting good.

Let us Pray.

WE beseech thee, O Lord, let thy divine goodness be favourable to the prayers of thy people here humbling themselves before thee, that they may discern what they ought to do, and be able to do what they know. Through our Lord Jesus Christ, thy son.



OCTAVE OF THE EPIPHANY.

Jo. i. 2, 9, 3, 4.

THIS being the conclusion of the great solemnity of the Epiphany, let us direct our thoughts to the mercy that was shewed to the wise men, and in particular make it our petition, that as God was pleased by the light of a star to lead them to Christ, so he would vouchsafe to let the same mercy reach likewise all those Gentiles throughout the world, who are yet in darkness and know not the way of salvation.

Let us Pray.

O GOD, who, by the light of an unusual star, didst shew mercy to the *Gentiles* of the East, and bring them to the knowledge of Christ, shew the like mercy we beseech thee, to all those unhappy people throughout the world, who as yet know not thee their God, nor have a faith in that name in which all are to be saved.

Look upon them, O God, with the eye of compassion, and have regard to their manifold distress. See how they give thy glory to creatures, and worship the work of

their own hands. See how thy name is blasphemed amongst them, and how they glory in the ways of perdition. See how miserably they are deluded by the enemy, and live on without any sense of their unhap-pineſſ.

O God have mercy, we beseech thee, upon these poor souls, and bring them to the light of the Gospel : Suffer them no longer to go astray after their own imaginations, but out of the numberleſſ ways of thy Providence ordain ſuch means, by which they may be effectually rescued from their misery.

Remember, O God, the promises made to our forefathers, and fulfil them now in the call of the *Gentiles*. Thou haſt ſhewed this mercy to many nations, for which we haue reaſon to bless thy name ; but how many nations are ſtill in darkness ! O God, let thy bowels of compassion be moved upon theſe alſo, that they may no longer walk on in the paths of death, but be mercifully led into the ways of ſalvation.

Hear our prayers, we beseech thee, in behalf of all thoſe who are yet under the punishment of darkness, and let that eternal light ſhine upon them, who came to be the light of the *Gentiles*. How long, O Lord, how long will thy anger be provoked againſt them ! Be not angry, we beseech thee, to

the end, but let thy mercy now take place ; because thou hast no delight in the destruction of the unjust, but willest that all be saved.

Deliver them, O Lord, from the darkness of infidelity.

R. *And let the light of thy saving faith shine upon them.*

Open their hearts, O Lord, to receive the doctrine of life.

R. *And by the power of thy grace bring them into the fold of thy Christ.*

Let them also, O Jesus, partake of the fruit of thy redemption.

R. *Manifest thy goodness to all that know thee not, and bring them into the way of salvation.*

That all nations of the earth may glorify thy name.

R. *And all people confess with one voice that thou art their God.*

Let us Pray.

ALMIGHTY and Everlasting God, who desirest not the death of sinners, but that all should be saved, mercifully hear our prayers, and grant that all nations may be converted from infidelity to the knowledge of thee, the true and living God ; and being

united to thy church, may be in the way of inheriting thy promises. Through our Lord Jesus Christ, thy Son.

Let us pray likewise, that as God was pleased to guide these holy men by a star going before them, so he would also vouchsafe to guide us in our pilgrimage of this life, and let his light go before us in all our ways.

Let us Pray.

O God, to whom all the unhappiness of our temper is known; who feest how great is our ignorance and rashness; how bold we are in undertaking, while we see nothing before us; have compassion on us, we beseech thee, and mercifully prevent in us all the mischiefs of our presumption and blindnes

Make us sensible, in the first place, O God, of the many hazards that are before us, if we trust to ourselves, if we rely upon our own management, choice and discretion; and that we can look for nothing but miscarriage, if we seek for no better guide.

Hence, O God, let it be thy mercy to convince us that we are under a necessity of depending upon thee, that we are obliged at all times to consult thee, to advise with thee, and to beg thy direction, if ever we

expect either thy blessings or success on our endeavours.

This, O God, is what we acknowledge here before thee, that we can have no confidence in our own conduct; and therefore we most earnestly beseech thee to be our God and our guide in all our ways; that, as long as we are pilgrims here upon earth, we may have thy light to go before us.

And this it is we now ask of thee, O merciful Lord, that (since we have no sight of what is before us, and are wholly ignorant of the things that are for our peace and good) thou wouldest vouchsafe to have compassion on us in this our unhappy state, and undertake to be our counfel, our light, and our guide.

What security, O God, can we have who are so blind, if we have not thy light to go before us? Consider us therefore, we beseech thee, and leave us not to ourselves.

In all our considerations be thou, O Lord, a guide to us. R. *Amen.*

In all our resolutions. R. *Amen.*

In all our undertakings. R. *Amen.*

In every choice we are to make. R. *Amen.*

In all we are to say, direct thou our words. R. *Amen.*

In all we are to do, direct our actions.

R. Amen.

In every difficulty, be thou a light to us.

R. Amen.

Let not the world govern us. R. *We beseech thee, hear us.*

Let us not be guided by our inclinations.

R. *We beseech thee, hear us.*

Let us not be directed by our passions.

R. *We beseech thee, hear us.*

Let us not consult with vanity, interest, self-love, or any worldly consideration, but with thy holy will, O God. R. *We beseech thee, hear us.*

Be thou, O Lord, a director to us, as thou didst direct *Noah* in building the ark.

R. *We beseech thee, hear us.*

Be thou, O Lord a counsel to us, as thou wast to *Abraham* in the whole conduct of his life. R. *We beseech thee, hear us.*

Be thou, O Lord, a guide to us, as thou wast to *Lot* in escaping out of *Sodom*. R. *We beseech thee, hear us.*

Be thou, O Lord, a light to us in all our ways, as thou wast to *Moses* in *Egypt*, and in the desert. R. *We beseech thee, hear us.*

Be thou, O Lord, the determiner of all our resolutions, as thou wast to *David* whenever he consulted thee. R. *We beseech thee, hear us.*

Be thou, O Lord, the inspirer of all our undertakings, and a guide to all our steps, as thou wast to the wise men in guiding them to the Stable of *Bethlehem*. R. *We beseech thee, hear us.*

Let us Pray.

O God, who hast shewn mercy to so many thy faithful servants, and particularly to those whose memory we now honour, in affording them a heavenly light to be a guide to their steps, shew the like favour to us also, O Father of Mercy, that amidst the many hazards, to which we are exposed, we may be secured under thy protection, and be conducted at length to the presence of thee our God. Through our Lord Jesus Christ, thy Son.

The wise men having adored our Redeemer, and left their offerings with him, they were directed by Almighty God, not to return to Herod, but to go by another way into their own country, let us hence take occasion to pray, that God would please to direct us in our way to that country, to which we are going; and that we may not return the same way, by which we came from it.

Let us Pray.

O God, who wast pleased to manifest thy pleasure to these holy men of returning home another way, grant we may take the advantage of this instruction, and be solicitous in returning home another way, than that by which we came.

We must confess, O God, through thy mercy, paradise is our country. It is for this we are created, to this we are called; and such is the goodness of our Redeemer, that he becomes man to become our guide, to shew us the way, and help us forward in it.

And having now known Christ by faith, how are we forbidden the way by which we came? We departed from paradise, we must acknowledge it, by the ways of pride and disobedience; by seeking to please ourselves, and doing our own will; by following our appetite, and the love of visible things; by the concupiscence of the eyes, and the contempt of thy law.

By these ways, O Blessed Lord, we have departed from our country, and from thee, our God; and if we go on in the same, what is this, but to return to *Herod*? What is this, but to return to infidelity, to depart still farther from our country, and to loose all

all hopes of finding our place of rest, and thee, our only happiness, and our God?

Grant therefore, most gracious Lord, we may be now obedient to thy summons, and being convinced of the necessity, be likewise resolute in taking another way. And what is this way, but that which thou, O Jesus, hast shewed us; the way of obedience and humility; the way of self-denial and despising the world; the way of mourning for our sins, and seeking above all things to do thy Holy Will.

By this way, O God, may we return, it being the only way which can bring us safe to our country. In this thou hast commanded us to walk; give us thy grace, we beseech thee, to walk on in it, and whatever difficulties we find, give us strength to overcome them, and perseverance to hold on to the end.

Be favourable to us, O Blessed Lord, in this petition, because on the grant of this depends our eternal welfare. We are very sensible, the ways of death can never bring us to life everlasting; and if we expect to arrive at length in the region of bliss, we must walk in the ways that lead to it. Put us therefore, we beseech thee, into these ways by thy heavenly light, and let thy grace

confirm us in them, till we come to find what we seek, and to the possession of what we have found.

Let us Pray.

OGOD, whose only Son did appear in the substance of our flesh; grant, we beseech thee, that we may be inwardly reformed by him, whom we have acknowledged coming in our likeness; who livest and reignest with thee in the unity.



SECOND SUNDAY AFTER EPIPHANY.

JOHN ii. 1, 11.

IN this day's Gospel being informed that Jesus with his Mother and Disciples were invited to a marriage feast at Cana of Galilee; let us beg of Almighty God this day, that in all feasts and entertainments, we may manage both ourselves, and all, as far as we are concerned, with that general moderation and temperance, as if Jesus with the Blessed Virgin and Disciples were present at it.

Let us Pray.

O GOD, who knowest the many failings to which we are subject, and this more especially at entertainments, where plenty and example are provocations of variety of excess; grant, we beseech thee, for the future, we may keep a strict watch upon ourselves, and that as often as we come into such circumstances, we may be resolute in standing against, and discountenancing all that is sinful.

Grant we may be under as much reserve as if thou, O Jesus, hadst place at the table, and gavest rules to the entertainment; as if we saw thy sacred eyes upon us, observing all whatever we say or do.

Awed by this apprehension and by this truth, that thou, O God, art witness of all our actions, may we be fearful of all that can possibly be displeasing to thee, and in the midst of many incitements to evil, ever stand upon our guard, resolved not to please ourselves or others by offending thee.

Hence, O Blessed Lord, as often as we are in company, or at any entertainments, we beseech thee so to strengthen us by thy holy grace, that we may yield to no sinful weakness. R. *We beseech thee, hear us.*

That we may not so be led by an ungoverned appetite, as to commit any excess.

R. *We beseech thee, hear us.*

That our civility to friends may be confined within such bounds, as are prescribed by the Gospel, and not run into any intemperance. R. *We beseech thee, hear us.*

That no weak compliance may draw us into any thing that is sinful, or unbecoming our state. R. *We beseech thee, hear us.*

That we may not be laughed out of our duty, or through any human consideration act contrary to our conscience. R. *We beseech thee, hear us.*

That we may encourage no kind of excess, provoking none to intemperance, nor ever glory in the barbarous victory of having made brutes of men. R. *We beseech thee, hear us.*

That we may govern our inclinations by thy law, and not hearken to any, which are not agreeable to the moderation and temperance of the christian profession. R. *We beseech thee, hear us.*

That we may have a due guard upon our words, and take no liberties of speaking, nor join in any discourse, which can give any offence, either to thee our God, or to our neighbour. R. *We beseech thee, hear us.*

That we may keep our eyes and our ears under the same restraint, and not then provoke thee by any sin, when we are partaking of thy blessings. R. *We beseech thee, hear us.*

Give ear to us, O God, in these petitions, and there mercifully assist us by thy grace, where we are subject to such variety of weakness. Leave us not, we beseech thee, to our own infirmities, but by thy grace confirm us against them, that in all circumstances we may shew ourselves thy servants, and faithful observers of thy law.

And since in such meetings there are generally many dangers, therefore, considering our great weakness, we beseech thee to take from us the love of all public feasting, of company and entertainments: Give us a real fear of them, as of things likely to be prejudicial to us; and hence, O God, let it be much more our concern, how to decline them than how to be present at them.

But whenever there shall be sufficient motive for our presence, then may we follow the example in this Gospel, and invite thee, O Jesus, to accompany us at the feast, that by thee, our conversation may be sanctified, and nothing be found in us unworthy of thy presence. Grant this, O Jesus, that

so whatever our failings have been in this kind, they may be all reformed.

Jesus at this marriage feast having wrought the miracle of changing the water into wine; let us now pray he will vouchsafe to work another like miracle in us, of changing our weak, cold, and insipid soul, into a lively, active, and vigorous spirit, such as may become the marriage of the lamb.

Let us Pray.

O MOST Merciful and ever Blessed Redeemer, who hast wrought so many miracles for our salvation; behold, we beseech thee, the yet unhappy state of our souls; and see if thy charity and goodness will not move thee to have still compassion on us.

The excess of thy love for us sinners has been enough to oblige us to the return of an ardent love to thee, to make us zealous for thy honour, and fervent in all that belongs to thy service: And yet behold, O God, how tepid, and even cold are we in every thing, where thou art concerned! How careless in our prayers! How little moved with the thoughts of eternity! How without relish of the common exercises of piety! So that while we are active, as to the things

of this world, and on every occasion discover an earnest love for it, yet as to thee, our God, and only sovereign good, we have little more than an outward profession; but as for the signs of loving thee with all our heart, and with all our soul, where do these appear amidst so much coldness, carelessness and insensibility?

Hence, O Jesus, we have reason to turn our prayers to thee, to implore both thy mercy and power in our behalf, to change water into wine, to change our cold inactive spirit into a spirit of life and vigour, to communicate a new spirit to us, such as may quicken our hearts with the true love of thee, our God, may raise in us a zeal for thy glory, and a sincere desire of coming to the possession of thee.

We are sensible how much we are in want of this thy mercy, and therefore we now join our prayers, and most earnestly implore it.

O Father of mercy, have regard to our present misery; and taking compassion on us, let thy grace be the remedy of our complaints. *R. Have compassion on us, O God, and grant our request.*

Take from us, we beseech thee, all coldness of spirit, which we so often find in things belonging to thy service. *R. Have*

compassion on us, O God, and grant our request.

Take from us, we beseech thee, all that dulness and heaviness of spirit, which so often flats our devotion, and keeps our heart from ascending to thee. R. *Have compassion on us, O God, and grant our request.*

Take from us, we beseech thee, all that immoderate love of worldly things, which links our heart to the earth, and takes off our affections from our only good. R. *Have compassion on us, O God, and grant our request.*

Take from us, we beseech thee, all excess of self-love, all excess of worldly solicitude, which so much possess our thoughts, that there is little more than an indifferency left for heavenly things. R. *Have compassion on us, O God, and grant our request.*

Take from us, we beseech thee, the spirit of sloth, and the love of a dissipated and idle life, which damp all our proposals of heaven, and render impracticable the rules of a christian life. R. *Have compassion on us, O God, and grant our request.*

And not only thus, O God, but grant us likewise, we beseech thee, the spirit of solid devotion. R. *Amen.*

The spirit of prayer. R. Amen.

The spirit of fervour. R. *Amen.*

The spirit of true zeal. R. *Amen.*

A spirit thirsting after heavenly things. R. *Amen.*

A spirit desirous to converse with God. R. *Amen.*

A spirit earnest in being united to God. R. *Amen.*

The spirit of the new man. R. *Amen.*

Grant these our petitions, O God, that while we are encompassed with this unhappy clay, we may be delivered from some of that weight of corruption, which is a clog upon our soul, and is ever drawing us down to the earth. R. *Amen.*

That we may have some hope of overcoming this world and ourselves, and of performing our duties to thee in such a manner as to find acceptance in thy sight. R. *Amen.*

That we may not be cast from thee for our lukewarmness, but serving thee with a lively spirit, may have comfort in our devotions, and hopes of a happy end. R. *Amen.*

Hear us, O blessed Redeemer, and having wrought so many miracles for our salvation, work this one more in our dull and dissipated souls, that by a new life we may come to the marriage of the Lamb. R. *Amen.*

H. w. cl

Let us Pray.

ALMIGHTY and Everlasting God, who art supreme ruler both of heaven and earth, mercifully give ear to the prayers of thy people, and grant us peace in our days: Through our Lord Jesus Christ, thy Son.

THIRD SUNDAY AFTER EPIPHANY.

MAT. viii. 1, 13.

BEING taught in this Gospel how readily, and without any delay, Jesus cured the leper; how solicitous the Centurion was to find relief for his servant, being sick; and, with what readiness Jesus offered to go down to his house and heal him; let us hence pray, that we may be ever ready to give our assistance to such as are sick, or in any distress, but especially to those who are under our care.

Let us Pray.

OBLESSED Jesus, who camest into this world, not only to redeem us by thy blood, but likewise to teach us by thy example, so to shew us the way of salvation; mercifully

grant we may carefully observe thy life, and make it the rule of ours, that so we may bring forth the fruit of thy instruction, and of thy great charity to us.

And this day let it be thy particular mercy to us, that we may observe thy great charity to the sick, to the poor, and to the distressed; and that thy readiness was such, as to let nothing intervene between their asking and thy giving relief.

This, O God, may we not only observe, but be likewise solicitous to practice, as often as occasion offers, that so we may shew whose disciples we are, and likewise what is our hope.

But we must confess our weakness, this we cannot do without thy help, because of the many difficulties we have to discourage us.

We have our nature to discourage us, which is very often averse to such offices of charity, and therefore ever willing to find reasons for declining the mortification of them.

We have self-love to discourage us, which is bent upon some more pleasing entertainment, and therefore not willing to yield up its own inclinations for the doing a charity which has no relish in it.

No. 11. A sermon to young and old with a Hymn of

We have pride to discourage us, which delighting in all that is vain, cannot bear the humiliation of such charity, which requires service and attendance on inferiors.

We have the world and custom to discourage us, which have made such visits unfashionable as christianity most recommends.

These and many other difficulties we have in following the example of thy charity, O Jesu, and therefore we want thy help, that by thy grace we may be able to perform what a depraved nature, and a corrupt World have made difficult to us.

Help us therefore, we beseech thee, O Blessed Redeemer; and when our usual difficulties are persuading us to depart from the example thou hast given us, then may we remember how strict is thy command to us of being merciful, and helping the distressed. *R. Grant, O God, we may remember it.*

Then may we remember, how full and positive are thy promises to such as shew mercy. *R. Grant, O God, we may remember it.*

Then may we remember, how much we stand in need of thy mercy, both for the pardon of our many sins, and for the relief

of our wants. R. Grant, O God, we may remember it.

Then may we remember how powerful the works of mercy are, for finding mercy at the last day, and obtaining a place at the right hand of the Judge. R. Grant, O God, we may remember it.

Upon these motives, O God, may we prevail against all the difficulties we meet in the practice of thy charity, and force nature to submit, where our eternal interest so much depends upon its submission.

Let us no more consult nature in cases where thou, O God, hast spoken so plain; for since we have chosen thee for our God, what have we to do, but to observe thy directions, and perform thy will.

Help us, O God, in doing thus; and since the ways of charity and mercy are so much thy command to us, grant it may be our daily solicitude to walk in them. And in this particularly may we labour so to correct the depraved inclinations of our soul, till we come to find comfort in those exercises, which we know to be well-pleasing to thee, and for our own eternal good. Grant this, O merciful Lord, that having comfort in doing thy will, we may have likewise the comfort of a well-grounded hope in thy mercy.

The leper mentioned in this Gospel expressing a full hope in Christ in these words, Lord, if thou wilt, thou canst make me clean; and the Centurion expressing a strong faith in Christ, joined with a profound humility in these words, Lord, I am not worthy thou shouldest enter under my roof, say but the word, and my child shall be healed; let us beg to be confirmed in faith, and in hope, that so, with these petitioners, we may find the like favour with Christ, and the like success of our petitions.

Let us Pray.

O GOD, who seest how many and great our necessities are, and that we can obtain no help from thee without a firm *faith* in thy power, and a strong *hope* in thy goodness, mercifully increase these thy gifts in us, that through these our prayers finding access to thee, we may likewise find the effect of them in the remedy of all our wants.

Give us, we beseech thee, a true sense of thy supreme and infinite power, which hath all things under its command; so that whatever thou appointest must be done, and there is nothing can resist thy will. Let our faith, O God, be answerable to this thy power; so that whenever we come

to manifest our necessities before thee, we may have at the same time a full conviction, and most firm faith in our hearts, that thou canst easily do what we ask ; that nothing is hard to thee ; and that what is so very difficult to us as to draw on despair, needs no more for thy effecting it than the only beck of thy will.

Such a faith as this, may thy holy grace quicken in us, as often as we pray ; so that at whatever time we come petitioners into thy presence, we may every one of us say thus in our heart, I ask of God, whose power is infinitely above all that I ask ; he need no more than command ; if thou wilt, thou canst grant my desire.

But besides our faith, give us, we beseech thee, such a sense of thy infinite goodness, as to have a firm hope in thee ; such a hope as even to depend on thee, when we see nothing in ourselves, or in this world, wherein to trust ; such a hope as may rest on thy infinite mercy, compassion and goodness, amidst the darksome thoughts of our own unworthiness ; such a hope, as when all other things fail, fails not with them, but sees enough in thee, whereon to build its confidence and comfort.

May such a hope, O God, founded on thy divine goodness, on the truth of thy

promises, on thy fidelity, and on the infinite merits of our Redeemer Jesus Christ, firmly possess our hearts, and be our daily support amidst all the difficulties of life, amidst the severest trials, amidst inward dejection, amidst all temptations, in pain and sickness, in life, and in death; but most particularly in the time of prayer, when we raise up our hearts to thee, and manifest our desires for the relief of our wants.

Then, O God, may our hearts be enlivened with a firm faith and a strong hope in thee; then may we make our addresses with inward comfort, as to our tender Father and merciful Lord, whose ears are ever open to the cries of the afflicted, and whose bowels of compassion are ever moved upon their necessities, whose dependence is on thee for help.

Thus, O God, in all our trials, undertakings and prayers, may our dependence be entirely on thee, with a faith like that of *Abraham*. R. *Amen.*

With a faith like that of *Susanna*. R. *Amen.*

With a faith like that of the Three Children. R. *Amen.*

With a faith like that of the blessed Virgin. R. *Amen.*

With a faith like that of the Centurion.

R. Amen.

With a faith like that of the Leper. R. Amen.

With a faith like that of the *Cananean* woman. R. Amen.

With a faith like that of the woman, who touched the hem of our Saviour's garment. R. Amen.

With a faith like that of *Magdalen*. R. Amen.

With a faith like that of the good Thief on the cross. R. Amen.

Hear us, O God, and perfect us both in faith and in hope, like these thy servants; that as we see thy mercy soon appearing in the grant of their petitions, so we may have the same mercy engaged to us, and in thee find the remedy of all our necessities.

Thou hast sufficiently declared how powerful the prayers are, that proceed from a lively faith; and that, where the heart is so prepared, thou canst not stand against it: Grant therefore, amidst so many necessities, with which we are pressed, we may endeavour so to pray, as is most likely to obtain the grant of our desires.

Let no degree of despair have admittance within our breast; let all fear, all dejection and doubting, be banished from us; that

while we ask, we may not render thee averse to our own petitions, and by our distrusting heart shut up thy mercies against us. 2002

No, blessed God, let us ask as thou hast taught us, let us solicit for thy help in such a manner, as thou hast declared to be most prevailing with thee: And when we desire to obtain, let it be our principal care to pray like those who have found the effect of their prayers,

Let us Pray.

ALMIGHTY and Everlasting God, mercifully have regard to our weakness, and stretch forth the right hand of thy Majesty to our protection. Through our Lord Jesus Christ, thy Son.



FOURTH SUNDAY AFTER EPIPHANY.

MAT. viii. 23, 27.

THE gospel of this day giving us an account that the Disciples going into a ship with Jesus, so great a storm arose, that they were in danger of sinking while he slept. Hence let us make our declaration this day, that by following Christ, and by being faithful to him, we must not look to be exempt from storms and dangers, but rather to have a larger share in them than others.

Having observed the order of thy Providence, O God, we here make our profession before thee, that we do not expect thy service should exempt us from the troubles of this life, or that being solicitous in keeping thy commandments, we should hence be privileged against the common misfortunes of this world.

No, blessed God, we confess thy method is far otherwise; thou hast promised eternal rest to such as faithfully serve thee, and keep thy commandments; and this is the recompence we are to hope for all our labours. But as to this life, though thou hast made many promises of protection, and of variety of blessings, yet thou hast no where pro-

mised the blessing of present rest, of temporal happiness, or worldly peace. Thou hast nowhere promised we should be free from pain or sickness, from miscarriages or losses, from injustice or oppression, from infamy or indiscretion.

Rather we must own, thy best servants have fallen under the greatest weight of misfortunes. We find *Abel* murdered; *Jacob* robbed of his children; *Moses* many ways afflicted; *David* persecuted; *Daniel* oppressed by malice; *Susanna* falsely accused; *Toby* struck with blindness; the Prophets put to death. And who were all those who had the trial of cruel mockings and scourgings, of bonds and imprisonment? Who were they who were tortured, stoned, fawn asunder, slain with the sword? Who were they, who wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented; who wandered in deserts, and in mountains, and in dens and caves of the earth?

These were all thy servants, O God, who had a zeal for thy law, and being fearful of offending thee, chose to embrace the greatest hardships, rather than transgress thy will, or do any thing to thy displeasure; And yet, O God, being thus faithful to thee, how bitter was the cup, which thou gavest them

to drink? Through how many difficult ways, through what variety of that, which the world calls unhappiness, misery and distress, didst thou lead them? It is plain, therefore, thy counsels, O God, are not like those of men; neither are thy mercies expressed according to the dictates of flesh and blood; but while thy enemies enjoy a certain peace, thy friends are exercised with the difficulties of many trials.

Thus it was in the Old Law; and in the New the same discipline is still more visible: For what was the portion of thy only Son? he knew nothing of that, which the world calls peace; he was a man of sorrows: his whole life was a cross and martyrdom. And his Apostles, his chosen servants and friends, to what did he call them? To take up their cross, to bear reproaches and false accusations, to become the hatred of the world, to suffer scourges and imprisonment, hunger and nakedness, infamy, persecution, and the most cruel deaths; so that they, who before their faith in Christ enjoyed the conveniences of the world, and had a share in its goods and its peace, after becoming his disciples, are in a continual storm, and all their lives are in danger of being overwhelmed by the violence of the waves.

It being thus with the Apostles; were they alone to suffer, and all their followers to be exempt? No; as many as are united with them in faith, are likewise called to the fellowship of the cross; they have the promise of many trials, and persecution is their inheritance. All, who will live piously in Jesus Christ, shall suffer persecution.

And are we then to expect any privilege in this kind? No, blessed Lord, if we profess ourselves thy disciples, we must expect a part in bearing thy cross; if we follow thee, as close as thy Apostles did, we must look for storms. And these are to be such, as thou art pleased to appoint for us, for our trial, for our exercise, and for our improvement.

If then misfortunes befall us:

R. *If troubles from strangers, or domestic evils:*

If pain or sickness:

R. *If outward afflictions, or inward disorders:*

If the persecution of evil tongues:

R. *If infamy, false accusation, or disgrace:*

If disappointments and miscarriage in our undertakings:

R. *If the loss of friends, and those who are most dear to us:*

If losses and remarkable accidents prepare for our ruin :

R. If distress or poverty come to be our portion :

If we are persecuted by private malice, or public authority :

R. If we are deprived of goods, of liberty, or life :

If we are left in barrenness, or seem forsaken of God :

R. If all kinds of outward and inward tribulation befall us :

If any, or all of these happen to us, we are not to be surprised, but take them as the cup thou hast prepared for us ; we are to receive them in silence, because it is thou, O Lord, hast done it : and in all we suffer, whether justly or unjustly, we are to remember, this is our cross : and that to bear it, is the very thing to which we are called.

But then as the Apostles being in danger immediately had recourse to Christ, trying out to him, Lord, save us, or else we perish ; so let us now beg, that in all kind of trouble, whatever it be, we may immediately, with the Apostles, have recourse to Christ, and from him seek comfort and help.

Let us Pray.

O God, by the all-wise dispensation of whose providence and justice thy servants are to go through many troubles and dangers in this life, mercifully grant, that whatever shall come to our share, we may not be surprised by any weakness, but forthwith remember from whence all our comfort and help is to come.

May we then remember immediately to turn our hearts to our Redeemer, and calling to mind all his mercies, place our whole confidence in him. *R. Amen.*

May we then let no immoderate fears seize our spirits, nor cast us down below all hope. *R. Amen.*

May we not then yield to passion, nor let any impatience put our souls into disorder. *R. Amen.*

May we not then open our hearts to grief, nor let confusion and darkness steal upon us. *R. Amen.*

May we let no murmuring complaints be heard from our mouths, nor any argument appear of any distrust. *R. Amen.*

May we not then put our trust in creatures, nor seek comfort by any unchristian liberties. *R. Amen.*

May

May we not then seek relief by any unwarrantable means, nor injure our conscience for procuring our peace. R. Amen.

No, Blessed Lord; but in time of all troubles, may we raise our hearts to thee, our Lord and our God.

R. *May we call upon thy mercies, and seek to move upon us thy bowels of compassion.*

May we send up our cries to thee, and by earnest prayers importune thy goodness to our help.

R. *May we fix our eyes upon thee, as our only deliverer; and place our whole trust in thee.*

May we run to thee, as thy Apostles did; and with a peaceable submission, wait for the effects of thy mercy.

R. *For we know that all things are subject to thee, and therefore in thy powerful deliverance, may we ever find that thou art our God.*

Hear now our prayers, we beseech thee, O merciful God, and grant that this may be our method, as often as any trouble falls upon us. Thus has thy mercy taught us; and may the corruption of our nature never carry us out of this way.

But for this, O blessed Lord, how much do we stand in need of thy help! Thou seest how weak we are, and that while we make these proposals of patience, and of running

to thee in our trouble, how very little is enough to put by all these resolutions, to fill us with disturbance, impatience, or grief; and so to darken our soul, as to forget that suffering belongs to us, or that we are to seek help from thee.

Wherefore we beseech thee, O God of infinite mercy, to consider our great weakness, and by thy grace to confirm us against it. Foresake us not in the time of trouble, nor give us up to the conduct of our own rashness or passion. Make us then sensible of our danger, and that while there are many ways of miscarrying, there is but one way of true peace, and that is, by seeking it from thee.

To thee therefore may we turn in all dangers and troubles, as the Apostles did; and grant we may do it with a hope like theirs, that so like them we may ever find thee our deliverer or comforter in all our misfortunes.

Let us Pray.

O GOD, who knowest that amidst so many dangers, through human frailty, we are not able to subsist; grant us health of mind and body, that whatever we suffer for our sins, we may overcome by thy assistance. Through our Lord Jesus Christ, thy Son.

FIFTH SUNDAY AFTER EPIPHANY.

MAT. xiii. 24, 30.

BEING taught in this day's gospel, that in the field, where good corn had been sown, there grew up tares; and that these had been sown by the enemy amongst the corn, while the men were asleep, who should have taken care of it; let us beg this day of Almighty God, that he having planted good seed in our souls, we may not by our carelessness give opportunity to the enemy, of sowing his tares in them.

Let us Pray.

O ALMIGHTY and Everlasting God, who hast shewed infinite mercy to us, unworthy sinners, in planting so much good seed in our hearts, the seed of faith, and of so many graces, by which we are delivered from our natural barrenness, and prepared to bring forth fruit to eternity; give a blessing, we beseech thee, to us, who have the charge of this seed, and grant that by a due care it may grow up, and bring forth that fruit, which thou the heavenly husbandman expectest from us.

And since the enemy is solicitous to sow tares in our hearts, and is ever upon the watch to observe all opportunities, that may be favourable to his design; grant therefore, O most gracious Lord, that we also may be upon the watch, and omit no care that can be necessary for the disappointment of his malice.

We confess, O blessed Lord, our great weakness, our blindness, or rather stupidity in this point, who, well knowing the industrious watchfulness of our enemy for sowing tares in our hearts, are yet so very careless on our parts, in the many opportunities we give him for effecting his designs against us.

These ought to be a confusion to us, who, having so many reasons to fear our enemy, seem rather to be confederate with him, even where his proposal is of nothing less than our eternal ruin. Therefore, O God, we here beg leave to lay this our weakness before thee, that the sight of our folly may make us ashamed of it; and the humble acknowledgment of our sin may obtain from thee both mercy and help.

We confess therefore before thee, O merciful Father, that we often give opportunities to our enemy of sowing tares in our soul, by our frequent dulness of spirit, by our great

sloth, and daily neglect. R. *We confess this our fault before thee, O God, and most humbly beseech thee to correct it in us.*

We confess likewise, that we give him opportunities of sowing tares in our soul, by our idle, and dissipated life, and not being industrious in the good use of our time. R. *We confess this our fault before thee, O God, and most humbly beseech thee to correct it in us.*

We confess likewise, that we give frequent opportunities to our enemy of sowing tares in our soul, by the too great liberty we take in conversation and unprofitable company, by which we are expos'd to many hurtful impressions. R. *We confess this our fault before thee, O God, and most humbly beseech thee to correct it in us.*

We confess likewise, we give him frequent opportunities of sowing tares in our soul, by the undue liberty of our thoughts, by our unprofitable amusements, and idle imaginations. R. *We confess this our fault before thee, O God, and most humbly beseech thee to correct it in us.*

We confess likewise, we give him frequent opportunities of sowing tares in our soul, by the many passions to which we open our hearts, and by which they are fitted for all his snares. R. *We confess this our fault before*

thee, O God, and most humbly beseech thee to correct it in us.

We confess likewise, we give him frequent opportunities of sowing tares in our soul, by our too great curiosity in hearing, and seeing, and reading, what is unprofitable; by our immoderate fondness of the world, love of vanity, and the desire of courting our senses, and pleasing ourselves. R. *We confess this our fault before thee, O God, and most humbly beseech thee to correct it in us.*

We confess likewise, we give him frequent opportunities of sowing tares in our souls, by our tepidity and neglect of prayer, by giving ear to ill advisers, by being too positive in our own ways, and avoiding or neglecting those who are our best directors, and truest friends. R. *We confess this our fault before thee, O God, and most humbly beseech thee to correct it in us.*

By these, and many other ways, O God, we give advantage to the enemy, and therefore we cannot pretend to be surprised at finding so many tares in our souls; neither can we cry out with the servants in this Gospel; *Lord, didst not thou sow good seed in the field? Whence therefore has it tares?* For we know very well from whence the tares come. We confess it, O God, it is from our own sloth, from our general carelessness

and neglect, and from our infinite indiscretions, by which we lay open our hearts to our enemy, and not only give him opportunity, but even invite him to come and sow his tares.

This, O blessed Lord, is too much the truth of our case: And therefore what account shall we give to thee of the field of our souls left us in charge? Thou hast planted it with good seed, and commanded us to watch, that so it may improve under our care, and grow up to a plentiful harvest. This is our charge; but, O God, how faithless are we in it, while we use so very little care, and instead of being watchful leave all open to the designs of a watchful and malicious enemy?

And though such be the order of thy providence, that the tares are tolerated for a time, and permitted to grow up mixt with the good corn, yet how little is the comfort of this, since they are only spared in consideration of the good corn, and this for a time only, till harvest comes, when this sentence already pronounced is to be executed against them, *Of being tied up, and cast into the fire!*

And is this to be my fate, if growing up amongst the good corn, I become as a tare! O Jesu, thou hast pronounced it, and being judge of the quick and the dead, thy sentence

must stand good for all eternity. And it is for this sentence I am preparing, if by my carelessness I lay myself open to the enemy, and give him the occasion of sowing tares in my soul; for what must I unavoidably thus become, but one of these here signified by the tares, which is a corrupt and sinful christian!

O Blessed Jesus, who camest for the salvation of sinners, have mercy on me, I beseech thee, and give me thy grace to prevent this unhappiness. Give me grace to be more careful in the charge thou hast left me, and more watchful against the enemy. For though the wicked shall never wholly be separated from the just till the day of judgment; yet every particular christian, though a sinner, may depart from the company of the wicked, and forsaking his evil ways, may return to his duty, and thou, O God, hast promised to receive him.

Since this may be, and what is now tares may through thy mercy become good corn, shew this mercy to us thy servants, and by the direction of thy grace may we take such ways, as to dispossess the devil of whatever power he has over us, and by a watchful eye cut off all those opportunities, we have hitherto given him, for sowing tares in our souls.

For this end grant, O God, we beseech thee, that we may have a true sense of our own weakness, and of the great danger in which we are, of being drawn into snares by the enemy.

Hence may we ever keep a strict guard upon ourselves, and not go on with that confidence and security, as hitherto we have done. Rather may we learn to fear, and be jealous of our own inclinations, of our desires, and of all the ways, that seem pleasing to us, and not be too confident of a seeming innocence.

It is by being too bold and credulous, we have hitherto been deceived; and it is only by being more careful in our ways, we can possibly recover from our present unhappiness. Help us therefore, O God, in this part of christian wisdom, and teach us by a due watchfulness to examine all our steps.

Deliver us likewise, we beseech thee, from all that sloth and laziness of spirit, by which we have hitherto given advantage to our enemy; and quicken us now with new life, that we may no more with tepidity perform the duties of eternity, but find fervour and zeal to carry us on in all the exercises of religion, and through all the obligations of a christian life.

Hear us, O most gracious Lord, in this petition, and mercifully grant what we now ask, since it is only by becoming more watchful and fervent, we can be delivered from the unhappy character of being tares in thy field, and from that sentence of terror pronounced against them.

Let us Pray.

PRESERVE, O Lord, we beseech thee, thy people by thy constant mercy, that confiding only in the support of thy heavenly grace, they may be always safe under thy protection. Through our Lord Jesus Christ, thy Son.

SIXTH SUNDAY after EPIPHANY.

MATT. xiii. 31, 35.

BEING taught in this day's Gospel, that the kingdom of heaven is like a grain of mustard-seed, which when sown is the least of all seeds, but grown up is the greatest among herbs, and becomes a tree, so that the birds of the air lodge in its branches; hence let us offer our prayers to Almighty God, that whereas our

profession is to seek him and his kingdom, we may seek him according to the direction of this Gospel, in the little and contemptible things of this world, with the hopes of what they are to be afterwards in their growth.

Let us Pray.

OGOD, who hast taught us in this gospel how we are to seek thee and thy kingdom, mercifully grant that from thee we may take directions how to find thee; and that whatever our natural inclinations be, we may not let these prevail against what thou hast been pleased to teach us.

Hence, O blessed God, since thou hast made choice of the mean and inconsiderable things of this world as the truest resemblance of thy kingdom, and as the proper means to find it; so mercifully dispose our hearts, we beseech thee, that we may with satisfaction embrace those ways which thou hast recommended, and be afraid of all that which seems contrary to the choice thou hast made.

This we have reason to ask, because thou, O Lord, art all-wise, and hast not only a perfect knowledge of us, but likewise of what is best for us, in order to our eternal good; whilst we, poor, blind, and unhappy worms, neither know ourselves, nor discern

the things that are for our good, and much less have a relish of them.

What way therefore can be safe for us in this our dangerous and uncertain state, but to follow thy direction, to be afraid of inclination, and all that we can call ourselves, and to depend on thee! How secure should we walk, notwithstanding all our blindness, in following thee our guide! What comfort should we find in such security, amidst all the struggles of an uneasy nature.

Hear us, therefore, O God, in this particular, and where nature carries us with such an universal contradiction to what thou advisest, give us strength to stand against it, and notwithstanding all its flattering impressions, still to make thy gospel our guide. Hear us in this, and mercifully give us grace according to our wants; for great grace is necessary where our wants are great.

Give us grace, O God, whereby may be diminished in us the love of all whatever the world esteems great. R. *Be merciful to us, O God, and give us this grace.*

Give us grace, O God, whereby may be diminished in us the desire of being esteemed or regarded by the world. R. *Be merciful to us, O God, and give us this grace.*

Give us grace, O God, not to value the esteem of the world, and not to be solicitous

for any of those things, by which its esteem is to be gained. R. *Be merciful to us, O God, and give us this grace.*

Give us grace, O God, whereby our hearts may be prepared to understand, and have a true value for the contemptible things of this world which thou hast chosen. R. *Be merciful to us, O God, and give us this grace.*

Give us grace, O God, to chuse the ways of humility, both inwardly in our hearts, and outwardly before men. R. *Be merciful to us, O God, and give us this grace.*

Give us grace, O God, to embrace, with cheerfulness all those thy appointments or accidents, which seem designed for our humiliation. R. *Be merciful to us, O God, and give us this grace.*

Give us grace, O God, to accept and bear with comfort all reproaches and contempts from men; and when we seem, even unjustly, to be lessened, then teach us to rejoice. R. *Be merciful to us, O God, and give us this grace.*

Give us grace, O God, to remit all natural positiveness and stiffness in our own ways, and ever to yield to others, rather than contend, where it may be done without injury to truth or justice. R. *Be merciful to us, O God, and give us this grace.*

Give ear to us, O God, in these particulars, and convince us in this important concern, how much more powerful thy grace is than nature, by obliging it to yield to thy holy will.

And whenever it comes to the trial, making opposition against what thou hast prescribed, then, O merciful Lord, vouchsafe to quicken in us a lively faith of what thou hast promised, and give us courage to break through all the difficulties that are raised against us.

Then, O God, when we are in humbling circumstances, may we remember the immense growth of this little seed, and that what seems contemptible, is the proper expedient for becoming great with thee, that it is the true way to enlarge the soul, to make it capable of heavenly blessings, and to become the abode of thy Holy Spirit, and of all the graces that attend him.

Then may we remember, that the way of humility is what thou, O Jesus, hast chosen, that thou didst chuse it for thyself, and hast given command to us to learn of thee, and follow thy steps. Thou, O divine Redeemer, wast pleased to be humbled in all ways, and to become as a little seed in the eyes of all: And how prodigious was thy

growth, when, for being humbled, thou wast exalted to the right hand of the Father?

May this now, O Jesus, be our only ambition, to desire the greatness of heaven; and may we seek it by tracing thy steps, as thou hast prescribed; now may we be content to be humbled, and rejoice under the hope of the exaltation thou hast promised.

Christ, our Redeemer, having likewise declared in this gospel, that the kingdom of heaven is like to a leaven, which a woman took, and hid in three measures of meal, till the whole was leavened; let us likewise beg that our souls may so partake of the spiritual leaven, as to become wholly leavened and spiritual.

We confess, O God, here before thee, that great is our natural corruption, and that hence our souls are so very heavy and dull, that sinking to the earth, they are of themselves incapable of being raised to the love or desire of heavenly things.

But thou, O merciful Father, hast had compassion on us, and bountifully provided us with help; thou hast provided us with a spiritual leaven, by which our natural heaviness being removed, we may become spiritual, and our souls be raised above the earth, even to the desire of being united to thee.

This leaven is the word of the gospel, which is the word of life: This leaven is

thy Holy Spirit, O God, working in the heart of a sinner: This leaven is the holy Eucharist, which is the nourishment of a christian soul. These different sorts of leaven has thy divine wisdom found out, for changing this heavy clay, and communicating to this flesh a new life, even so as to make it live by the spirit.

And this it is we now ask of thee, O God, that whereas thou hast been so merciful in the provision thou hast made for us, this spiritual leaven of thy holy word, thy Holy Spirit, and holy Eucharist, may be received in our hearts, and have its effect there till the whole become leavened.

Till we find the effect of it in all the faculties of our souls, and senses of our bodies; till we find our affections and desires raised above the earth, and thirsting after eternal goods; till we find our heart panting after thee, our God; till we find our eyes, our ears, our tongue, and all our outward man, brought into subjection to the spirit.

In this manner, O heavenly Father, we desire to find the effects of this spiritual leaven; for we must confess it to be a confusion to us, that having the faith of thy word in our hearts, and so often received the bread of life, the effects of it appear so very little in us; but that still the bent of our

hearts is to the earth, and our conversation is still so worldly.

O God ! When shall we find a change ! When shall this weight of earth be taken from our hearts, and thy spiritual leaven begin to work in us some better effects ! It is a reproachful thing to reflect how much we believe, and how many helps thy fatherly bounty has provided for us, and yet how very inconsiderable effects can be discovered in us of all whatever thou hast done ? But that still self-love, the flesh and the world, are as prevailing in us, as if we had been no part of thy care, and thy Gospel had taught us to seek no other heaven, but that of here seeking ourselves, and pleasing the world.

This, O God, we have reason to lament, and with the tears and sighs of an afflicted spirit to importune for help. Help us therefore, we beseech thee, O merciful Lord, and have compassion on us ; hear now our prayers, and let our desires ascend before thee, and open the treasures of thy mercies upon us.

Thou hast provided a spiritual leaven, behold we open our breasts to receive it ; hide it, we beseech thee, in our hearts, and give a blessing to it, that it may work its effect in us, that our weight of cor-

ruption being removed, we may become wholly leavened, according to the design of thy mercy. Hear us, O God, and give a blessing to us.

Let us Pray.

GRANT, we beseech thee, Almighty God, that continually meditating on things that are just and reasonable, we may both in word and work perform what is acceptable to thee. Through our Lord Jesus Christ, thy Son.



SEPTUAGESIMA-SUNDAY.

MAT. XX. 1, 16.

BEING taught in this day's Gospel, that the kingdom of heaven is like a man who went forth to hire workmen into his vineyard, and promised them the reward of their labour; let us beg of Almighty God, this day, that we may be truly sensible of our vocation; that we are called to labour in a vineyard, and that our labour is to continue till the evening of this life, which is the time of receiving our hire.

Let us Pray.

ALMIGHTY and everlasting God, who hast given to every one of us the charge of our soul, and called us to labour in it, as in the care of a vineyard ; grant, in thy mercy, we may faithfully obey thy call, and that we may be wanting in no part of that labour, which is necessary for its bringing forth fruit in due season.

We are very sensible, that as the earth being accursed through sin, brings not forth fruit but in the sweat of the brow ; so likewise that the soul of man is under the same penalty, and being corrupted through sin, requires as great labour to become fruitful, as the earth on which it lives.

We are sensible that our soul naturally abounds with thorns ; with pride, sensuality, sloth, self-love, and the love of the world ; that these cannot be rooted out, nor their growth prevented, but with great labour.
R. *We confess, O God, upon this account there is a necessity of great watchfulness and labour.*

We are sensible that our conversation with the world, its general practice, its example and discourse, all help to confirm in us our natural corruption and barrenness, and that the mischief of these cannot be prevented but with great labour. R. *We*

confess, O God, upon this account there is a necessity of great watchfulness and labour.

We are sensible how very difficult it is, amidst such variety of corruption, to plant in our souls those excellent virtues of charity, humility, purity, patience, with all those others which the Gospel requires; and that this cannot be done but with great labour. R. *We confess, O God, on this account there is a necessity of great watchfulness and labour.*

We are sensible that whatever improvement we make in our souls, we are still exposed to so many dangers, that all must necessarily be again overthrown, if it be not prevented by daily labour. R. *We confess, O God, on this account there is a necessity of great watchfulness and labour.*

We are sensible our weakness is so very great, and our enemies so very industrious, so subtle, and so very many, that we can have no security from certain ruin without great labour. R. *We confess, O God, on this account there is a necessity of great watchfulness and labour.*

On these and many other like accounts, we confess, O God, there is so great a necessity of labouring in the vineyard, that is, in the care of our souls, that idleness seems to be nothing less than the source of

damnation, and without labour there can be nothing hoped favourably of eternity.

Grant therefore, O Lord, we beseech thee, that according to our many and great necessities, so we may be watchful and laborious, that the vineyard, into which thou hast called us to labour, may not be ruined for want of our care. R. *We beseech thee, hear us.*

That it may not be exposed to beasts of prey, for want of our keeping a due fence about it. R. *We beseech thee, hear us.*

That it may not become barren for want of pruning, or cutting off what is superfluous, and hinders its bringing forth fruit. R. *We beseech thee, hear us.*

That it may not be over-grown with briars and thorns, through want of our labour, through our carelessness or neglect. R. *We beseech thee, hear us.*

Mercifully hear us, O Lord, we beseech thee, in these particulars, that we may not be wanting in so great a charge, to which thou hast called us. We see plainly there is an absolute necessity of labouring where the soil is so very difficult and barren, where there are so many things to hinder the growth of whatever is planted; and therefore that it must be a great crime to be idle, where there is so much work to be done.

Have therefore regard to us, O thou heavenly husbandman, to whom the vineyard belongs; and since thou hast called us to work in it, mercifully grant us such a spirit, as is necessary for the charge, to which we are called.

Grant us, we beseech thee, a laborious spirit. R. *Amen.*

The spirit of care and industry. R. *Amen.*

The spirit of watchfulness. R. *Amen.*

The spirit of consideration, to examine what we have to do. R. *Amen.*

A spirit solicitous to perform well, whatever we have to do. R. *Amen.*

Grant us, O God, we beseech thee, such a spirit, that being thus mercifully assisted by thy grace, both in proportion to our weakness, and to our work, we may faithfully perform, what we have undertaken, and at the evening of our life, wait for the hire thy goodness has promised to us.

And since thou hast here informed us, that all are not called into the vineyard at the same time, but some very early, even from their youth, others later, in the middle of their days, others in the evening, when old age has made the time of their labour but short; grant we may not disturb ourselves about the time of our being called,

neither presuming upon the many years of our labour, nor losing our hope, upon the shortness of it, but only be solicitous upon this one point, of being faithful in our labour, from the time of our being called.

This thy mercy and justice demand of us, for though to be idle before our call, must be set down as a great misfortune, yet to be idle after it, must be certainly the greater crime, and therefore being truly sensible of this injustice, we here humble ourselves in thy presence, confessing to thee the long time we have stood idle, even after thou hadst manifested thy wil to us, and called us to work.

O God ! How many months, and even years are now past, since thy mercy first called upon us to labour in thy vineyard, and thy heavenly light discovered to us the many duties in which we were to labour ! How many are these years, and how very little have we truly laboured ! How many months have gone over us, wherein we have lived unmindful of the labour to which we were called ? How long have we neglected the vineyard, and left it open to the rapine of wild beasts ? How long have we busied ourselves in running after vanities and folly, and left the vineyard to the barrenness and deformity of a wilderness ?

Very great, O God, has been our injustice in this point, by which we have grievously sinned and provoked thy anger against us. But behold, now humbling ourselves in the confusion of our guilt, we implore thy mercy, and beseech thee to forgive us. Forgive us, O God of mercy, and through the infinite merits of thy only Son, let this our iniquity be blotted out. It has been our great sin, that we have so long neglected our charge; but have mercy on us now, we beseech thee, and give us such powerful grace, that we may no longer stand idle, nor admit of any farther delays after this thy call.

We acknowledge this thy mercy to us, by which we are at present put in mind, not only of our past neglects but likewise of thy summons, which now calls us to work. Grant, O God, we may obey this summons, and enter seriously upon the work which we have so long undertaken, and so long neglected. R. *Amen.*

Grant we may carry it on with such resolution, that no flatteries of the flesh or the world may any more prevail with us, either to interrupt or delay it. R. *Amen.*

Grant we may not cease to work, as long as we observe any evil remaining in us. R. *Amen.*

Grant

Grant we may not be tired or discouraged, though after all our labour we still find surprising evils appearing in us. R. *Amen.*

Grant we may labour all our lives, since as long as we live, there will be still a necessity of labouring. R. *Amen.*

Grant that amongst all our labour, thy promises may ever support our sinking minds, and encourage us with hope. R. *Amen.*

Grant these our petitions, O God, and let no weakness, we beseech thee, so far prevail in us, as to put us out of the method we now see to be so necessary for us. We see an absolute necessity of labouring in the affairs of our souls, and that an idle life is so contrary to our profession, that it cuts off all hopes of that recompence, which is given only to labourers.

Let thy grace, therefore, O God, now apply us to our work; now at this time when the church calls us to labour and penance, may we be ashamed of all the ways of idleness, and so persevere with the endeavours of an industrious spirit, as to hold on amidst all temptations and discouragements; till the evening comes, when thou shalt call the labourers to receive their hire. *Amen.*

Let us Pray.

WE beseech thee, O Lord, mercifully hear the prayers of thy people; that we, who are justly afflicted for our sins, may for the glory of thy name be mercifully delivered. Through our Lord Jesus Christ, thy Son.

SEXAGESIMA-SUNDAY.

LUKE viii. 4. 15.

THIS day's gospel proposing to us the parable of the sower, whose seed falling upon the way side, upon a rock, and among thorns, brought not forth fruit, and this seed being expounded by Christ to be the word of God; let us beg, this day, that this part of the parable may not be verified in us, and that the seed of God's word may not thus be sowed in vain in our hearts.

Let us Pray.

WE acknowledge it, O God, an argument of thy infinite love to us, that thou hast manifested thy holy word to us;

that thou hast discovered to us thy will, shewed us the way of faith, and of thy commandments, taught us the paths of justice, and of life eternal ; that we have opportunities of this seed being sown in our hearts by reading and by hearing ; that thou often speakest to our hearts by good thoughts, by communicating to us new light, inclinations, and desires of good.

These, O God, are the effects of thy mercy to us, and being so much good seed, we beg thy grace to prepare our hearts to receive it ; and not only to receive it, but so that there may be no kind of indisposition found in us, to hinder the due growth of this seed, and prevent that fruit, which is expected from it.

First therefore, O blessed Lord, we ask this grace of thee, that our hearts may not be like the highway, where the seed that falls is soon trampled under foot, or devoured by the birds of the air.

We beg our hearts may not thus lie open without a fence, and without being accustomed to any kind of recollection. For we see plainly there is no need of more, for rendering all the seed useless, however good it be, that is sown in our hearts.

The number and diversity of worldly affairs, the continual agitation of business, the

succeſſion of employments, though with no appearance of evil, the new projects which follow close one upon another, the circle of divertisements, of amusements, and of vanity, are enough to lay the heart open to the reſemblance of a highway, to make void all good designs, and take from it all the divine ſeed.

Grant us therefore, O God, ſuch a ſpirit of diſcretion, that, amidſt the buſineſſ and entertainments of the world, we may be careful to cut off all degrees of excefſ, and keep all in that due moderation, that we may preſerve an inward calm of mind, and ſuch a ſeaſonable reſollection of ſpirit, that whatever good ſeed is ſown in our hearts, may not be trampled on or devoured, but be fruitfuſ to life eternal.

A ſecond petition we make to thee, O Lord, that our hearts may not be like the ſtones, where the ſeed falling and ſhootiſg forth, were ſoon dried up for want of moiſture.

For this end we moſt earneſtly beſeech thy goodneſſ, to preſerve us from all hardness of heart, and from every thing that is capable of hardening us againſt the motions of thy grace, and the impreſſions of thy holy law.

We know ill customs have this ill effect upon the heart, to harden it against all the attempts of good, and to put it in danger of despising whatever proposals can be made for its advantage: Deliver us therefore, we beseech thee, from all sinful customs, and may it be our daily endeavour to stand against them.

We know too the excess of any passion is apt to harden the heart; and though under this indisposition it may receive the seed of God's word, yet with little hopes of fruit, whilst the violence of passion hinders it from taking root. Deliver us therefore, we beseech thee, from all immoderate passion, and may it be our daily endeavour to be watchful against it, that so we may not be hardened against thy word.

See, O Lord, my heart before thee, is as earth without water; may the dew of thy grace fall upon it, and make it spring forth into a fountain of fears of true penance.

Another petition we make to thee, O God, that our hearts may not be like the ground, in which thorns, growing up with the corn, choked it.

And since thou, O Jesu, hast here expounded thy own words, and declared, that by the *thorns*, here mentioned, are signified the *riches*, and *pleasures*, and *cares* of this

world; that these choke up the corn, and hinder it from coming to perfection; grant we may be watchful against these, so that they never take root in our hearts.

Grant we may be ever upon the guard, and fearful of these three passions, since whatever arguments we can find to justify them, we have reason enough from thy words to fear them: It is thou, O Jesus, the eternal Truth, hast positively declared them to be thorns; what must it be to dispute after this, but the effect of a still greater passion, even of a hardened heart, of blindness, and infidelity?

And what if with a heart thus disordered, there be found at times a love of God's word, a desire to hear it, and a lively sense of duty upon hearing it? What if the heart be sometimes moved with good desires, and some good works appear? This may be enough to flatter a soul with hopes that is willing to be deceived: But, O God, how far is this from that solid peace, which ought to be the comfort of a christian soul!

For is not this the very thing here declared, that the Thorns grow up with the good seed, and that for a time they subsist together? That with the love of riches and pleasures, and with the excess of cares, there may good seed not only appear but even grow

100. But where are the hopes, where the comfort of this, when the very next declaration is, that such good seed, thus growing up, will come to nothing but be choked up by the thorns, that grow together with it? This being the fate of the good seed amongst thorns, preserve us, we beseech thee, O merciful Lord, from these thorns: Banish from our hearts the love of money, the immoderate desire of worldly interest and gain, and grant we may not in this point impose upon ourselves, by making a defence for covetousness under the cover of providing for necessaries. Deliver us, O God, from this thorn.

101. Shew mercy likewise in helping us to root out of our hearts all immoderate love of pleasure, and in taking from us the desire of a soft, idle, and effeminate life. Grant we may with resolution deny ourselves in all such inclinations, since yielding to these, is encouraging the growing of those thorns, which will choke up the seed of eternal life.

102. Deliver us likewise from all excesses of worldly solicitude, and give us such a christian moderation, that while we satisfy justice by being faithful to the obligations of our state, we may not exceed our bounds; nor open our hearts, under the pretence of care, to all the confusion of a solicitous spirit.

Shew favour to us, O Blessed Lord, in the grant of these petitions, because those evils are the greater snares which are consistent with some degrees of piety, and bear not the characters of open wickedness in their face. Hence, O God, we have reason, to fear ourselves ; and this the more, because thou hast declared them to be of such pernicious nature, that wherever the heart is open to them, it becomes like a barren soil ; and though it has the best seed sown upon it, yet still remains without fruit.

O God ! How unhappy is the state, where the heart remains thus barren, and the seed of eternal life becomes no improvement to it ! Deliver us, we beseech thee, from this unhappiness.

And if it be thy blessed Will, grant that our hearts through the power of thy grace, may become like good ground, which receiving the seed, brings forth fruit an hundred fold.

Let it be therefore thy mercy to us, to give us a good and sincere heart, such as is sensible of its corruption and barrenness, groans under the weight of its own misery, and sighs for the establishment of thy grace.

Give us such a heart, as esteems it a happiness to receive the seed of thy word, and

therefore hungers after it ; such a heart, as is watchful in keeping it, by meditating on thy law, day and night ; such a heart, as brings forth the fruit of it in patience, waiting thy time, and with resolution standing faithful amidst the combats, whether of its own corruption, or from the malice of men.

We cannot but tremble, O God, when we reflect how very little fruit we bring forth, and hence have reason to fear, that we are not that good ground which makes plentiful returns of the good seed, that is sown upon it. Give us therefore, we beseech thee, thy blessing, that our hearts may be no longer a barren soil, that they may not lie open like a highway, nor be hardened like stones, nor overgrown with thorns, but that, like good ground, they may receive thy holy word and light, and bring forth fruit a hundred fold. *Amen.*

Let us Pray.

O GOD, who seest that we place not our trust in any action of our own, mercifully grant, that, under the protection of the doctor of the Gentiles, we may be defended against all adversities. Through our Lord Jesus Christ thy son, our Lord.

K v

the yesteryear's Lenten fast outside of Lent, and the
 two stages of year's own Lent, and the first
 of Lent and **QUINQUAGESIMA-SUNDAY.**

It is now to be observed that in Lent, or the
 year, especially **LUKE xviii. 31, 32.** and the
 rebirth of the Lenten fast, or the Lenten observance of
 the

In this day's Gospel Jesus Christ declares to
 his Apostles, that he was to be apprehended and delivered as a malefactor into the
 bands of the Gentiles; that he was to be scourged, mocked, and spit upon, and then put to
 death, and this being made choice of by the
 Church for our instruction this day, let us beg
 of Almighty God, that now we may duly con-
 sider the sufferings of Christ, and the cause of
 his humiliation, and thus prepare for the due
 observation of the two days following, and like-
 wise of the time of Lent, into which we are now
 entering.

Let us Pray.

O GOD, by whose mercy and goodness to
 us sinners, we have days and times ap-
 pointed, wherein in a more particular man-
 ner we are called to make our peace with
 thee, our God, and do penance for our sins;
 grant we may lay hold of this mercy, and so
 make use of the time now present and ap-

proaching as to obtain the effects designed for us in their institution.

Grant for this end we may prepare our souls by the lesson laid before us this day ; and so help us in the due consideration of it, that by a true sense of Christ's suffering, we also may be content to suffer, and to undertake whatever self-denials are prescribed for the punishing or reforming of sin.

We must confess it, O Blessed Jesus, every visible in thy sacred person, how great is the hatred God bears to sin, and how very severe is the punishment, with which he chastises it. We see this in the humbling method of thy whole life, but more remarkably in the time of thy sacred passion. We see it in the garden, when thou, the God of Holiness, wast seized as a malefactor by the insulting violence of an incensed multitude : We see it at the pillar, when thou, the Lord of Heaven and Earth, wast bound like a slave at a pillar, and scourged : We see it in the court of *Herod*, and in *Pilate's* hall, where thou, O Jesus, the eternal, increated Wisdom, was reputed as a fool, and exposed to all the variety of contempt, that villainous soldiers could invent against thee for their own pastime : We see it on *Mount Calvary*, when thou, the Creator of all things, the Author of life and death, wast nailed on a

cross, and put to a cruel and infamous death amongst thieves.

This great rigour, O God, to thy only Son, speaks too plainly thy hatred to sin, and thy punishment of it. For why is it that he suffers? Has he done any evil? Or is the guilt of any sin found in him? This cannot be: For he is the innocent and spotless lamb, he is God himself, and therefore incapable of sin. And why then does he suffer? He has taken upon him our iniquities, and has offered himself to be the sacrifice and ransom for our sin.

O Blessed God! and is thy only Son thus punished for our sin? Is it for our sin, he is scourged, and mocked, and crucified? How great then is the provocation of sin? How intolerable the injustice? How monstrous the horror of it, which has thus humbled infinite majesty and covered the glory of heaven with contempt.

And what a miserable and wretched creature then am I, who, after such an astonishing example of thy love for man, and of thy abhorrence of sin, have lived so many years, not afraid of sin, but still adding every day sin to sin, still increasing my iniquity, as if there were no punishment due to it, or no justice left, to call me to an account for my transgressions.

What severity of punishment must stand prepared to fall upon me, who have been so wretchedly blind, wicked and ungrateful! If I look at my Redeemer Jesus, and see how sin was punished in him thy well-beloved Son, what is such a sinful worm, such an ungrateful traitor as I am, to expect for the multitude of sins I have committed against thee!

There is enough to cast me into despair, and this would certainly be my unhappy lot, had not I the prospect of my Redeemer Jesus and of his sufferings before me. But now in his blood I see a victim for sin, I see a ransom of infinite value paid for me, such as thou my God, canst not refuse. In him therefore I put my whole trust, being fully confident, through him, to obtain pardon of all my iniquities, if for the time to come I keep his law, and perform what he teaches. For though I am miserable, and of myself can do nothing worthy of thy acceptance, yet I have this assurance, that whatever I do, in obedience to the command of my Redeemer, in his name, and in union with him, will certainly be acceptable in thy sight, O God.

As therefore the wonderful sufferings of my Redeemer shew me the grievousness of sin, and of mine in particular; so they give me comfort amidst the multitude of all my

iniquities, in shewing me the ground of my hope, and teaching me by what method I am to use endeavours for working out my salvation.

They shew me that punishment is due to sin from the divine justice, they call upon me to take up my croſs daily, and to follow him; they call upon me as his disciple, to follow his ſteps, to follow the example he has left us in his ſuffering; they call upon me to forſake, to renounce all things of this world for his fake, to hate my life in this world, to ſuffer together with him, to enter into the fellowship of his ſufferings, to die to the world, and to be nailed to the croſs, and die with him.

They shew me in the rigorous punishment of sin, how much I am to labour for over-coming all the evils of sin, to which I am unhappily ſubject, that I am to deny myſelf, mortify the deeds of the flesh, be temperate in all things, keep my body in ſubjection, crucify my flesh, fight againſt the evil ſpirits with fasting and prayer, cut off whatever gives offence, though it be as dear as a hand or an eye, not to live to myſelf, to put off the old man with all his corrupt and deceitful luſts.

These lessons are taught me in the paſſion of Christ, and therefore if I am his disciple, I muſt think of living by his ſpirit, I muſt

think it just, that sin should be punished, and being, by his mercy, a member of his mystical body, must endeavour that the member be united to its head. I must labour to overcome sin, and esteem nothing too hard, that may be a means for gaining this victory. And what then is it I do? It is now a time, wherein I am called to take part with the divine justice, and to punish sin: It is now I am called to consider my present evils, and to use means for bringing the whole man into subjection to God.

This is certainly a great mercy to me, and I ought to look upon it as the time of my visitation, which the divine goodness grants me, for seeking the things that are for my peace, and that I may not be cut off in the midst of my iniquities. If I lay hold of it, who knows but God may accept my endeavours, and pardon my sins? But if I neglect it, who knows but the like mercy may never reach me, and that the neglect of this may be the loss of eternity.

Wherefore, O God, in consideration of this thy mercy, and of my own unhappy state, to which my sins have brought me, I here manifest my desires before thee, of laying hold of this time: It is what I purpose through thy grace, and most humbly beg thy

assistance for doing it in such a manner, as may be for the eternal peace of my soul.

It is too long I have neglected eternity, and followed the ways of self-love, of the world, and of sin: Now, O Blessed Jesus, I desire to turn to thee, and take thee for my guide. The world favours sin, and in infinite ways encourages it, but at the same time I see how severely it is punished in thee: As far as I have hitherto joined with the world, so far, O Blessed Redeemer, I desire now to take part with thee.

It is now time sin should be punished, it is punished in thee, who art my example, let it now also be punished in me, who am the offender. Let rebellious flesh now feel what it is to offend its God, and by self-denials be brought to understand, what has been the guilt of all its sinful liberties, let now corruption be humbled, which has taught me to rebel, which has hitherto exercised a tyranny over me.

This, O God, I own is necessary for me in my unhappy state, and it is what I now desire to undertake. But thou knowest my weakness that I cannot do this without the help of thy grace; help me therefore, I beseech thee, and give me grace now to stand against all the usual demands of nature and the world, to pursue my resolution of punish-

ing sin, and not to be discouraged in it, notwithstanding all the difficulties that may attend it. I have followed nature in sinning, let me now follow thee, O Jesus, in the punishment of sin, and may thy sacred passion be a daily help to me.

Let us Pray.

MERCIFULLY hear our prayers, O Lord, we beseech thee; and being freed from the bonds of our sins, preserve us from all adversity. Through our Lord Jesus Christ, thy Son.

Low-SUNDAY.

JOHN xx. 19. 31.

THE subject of this gospel is an account of Jesus appearing to his disciples, and giving them the blessing of Peace; Pax vobis: Hence let us make it our petition, this day, that we also may partake of this blessing, and find the peace of Christ in our souls.

Let us Pray.

EVER Blessed Redeemer, who, upon thy arising from the dead, didst first salute thy Apostles with the blessing of peace: Mercifully grant, that we, who have now celebrated the memory of thy glorious resurrection, may find the effect of it in our souls, in the possession of thy peace.

Thy peace, O Jesus, we ask, and it is that peace, which the world cannot give. It is a peace, which confirms our soul against the terrors of sin, and of the world, and of death, and amidst all kind of disorders, which disturb an inconstant world, still preserves a calm.

We do not ask, to be free from all trouble, from necessities, persecution or pain. No,

Blessed Lord, such an exemption is not to be expected or desired by thy followers. Thou hast promised them another portion ; and that is, in many tribulations, in mourning, and in great variety of difficult trials.

Hence, O Lord, we do not expect to be free from troubles, as long as we shall be Pilgrims in this mortal life ; for, according to the disposition of thy providence, we know, wherever we go, or whatever we propose, we shall never enjoy a long rest ; but shall ever meet with some trouble or other, to give us disquiet. So that, though we may easily change places, yet still this condition of life remains unchangeable ; troubles will still attend us, and a long quiet is not to be expected.

Since this, O Lord, is according to thy will ; Lord, thy will be done in us thy servants ; we ask nothing contrary to what thou hast ordained ; for we know, all thy ordinances are just and holy, and we cannot complain of them, without a crime.

But since, amidst all the various exercises of an uneasy life, thou, O Jesu, hast a blessing of peace to give thy followers ; we now make this our petition to thee ; *Lord Jesu, grant us thy peace.* Grant, that, while we are here tossed with a succession of storms, we may still enjoy a lasting calm in thee.

For this end, we ask of thee, O Blessed Redeemer, that we may not seek rest, nor place our comfort, in any thing of this life; neither in the plenty of this world, nor in temporal blessings, nor in the favour of men, nor in their good opinion of us, nor in any preferments or satisfactions, which this world affords.

In none of these, O Lord, may we place our comfort; since all these being very uncertain, and subject to great changes, it is impossible any peace in them can be secure or lasting, but it must necessarily be exposed to as many changes, as they are. And it is, we confess, hence arise our great afflictions of this life, that we make those things our comforts, which are in themselves changeable, and cannot be lasting to us.

Wherefore, O Lord, being convinced that all the peace of this world is inconstant and deceitful, we beg of thee thy peace, which is better founded; we beg thy grace, for seeking that peace, which is built on a sure foundation, such as cannot fail us, but continues ever the same for all eternity.

This, O God, we ask of thee, and we heartily desire it; but we acknowledge, the practice is very difficult, and requires a very powerful grace for our help. For, while we are here amidst sensible things, our corrupt nature strongly inclines us to some of them:

We are eager in seeking, pleased in possessing, and fearful of losing them. There are other things, we dislike, and whenever these come to our share, it is not without vexation and trouble. And being in these unhappy circumstances, how shall we expect peace, amidst such strong and various inclinations, except thou, O God, comest in to our assistance, and by the power of thy grace, confirmest us against our own weakness?

Come therefore, O Blessed Lord, and help us in this our difficult state: And while we are in the midst of creatures, teach us a better lesson, than to let our peace or trouble depend on them. Teach us to use them, as thou hast appointed, and to be moderate under whatever dispensation comes to our share. But as for the substantial comfort of our life, let not this depend on creatures, but O God, on thee alone, who art unchangeable.

In order to this, give us thy grace, to make it our daily and constant endeavour, to be faithful in our duty, whatever belongs to our state, both as to thee, our God, and likewise to our neighbour. In this, O Blessed Lord, let neither sloth, or any difficulties, nor love of diversions, be any hindrance: And in this fidelity may we learn to place one daily part of our comfort.

On this may we build one part of our peace, so as not to be troubled upon any reproof, or dejected at the opinion of men; but still to retain an inward satisfaction, upon this principle; that thou, O Lord, art witness of what we do; and that while thou knowest our fidelity, the concern is not great, whether others believe it, or no.

Another petition we make to thee, that, not only as to the particular obligations of our state, but likewise in all other respects, we may be ever careful to preserve a good conscience, so as to avoid all wilful transgressions of thy commandments, and never do any thing knowingly to displease thee.

Upon this principle may we build another part of our daily peace, amidst the various reports, ill constructions, and malicious attempts of men; making this a perpetual eomfort, that thou knowest our conscience: That thou, O God, and not the world, art to be our Judge; and that if the world be severe to us, and calumnies be not wanting to oppress us, we have still a greater expectation from thee, who hast promised to be the protector of the innocent, and promised a blessing to such, as suffer for justice sake.

A third petition we make; That, as thou, O Jesus, hast commanded us to deny our own wills, so we may never place our hap-

pinces in doing our own will, but in doing thine, or rather, in thine being done in us. Help us, O God, in studying this principle of the Gospel, and understanding it to be so just and reasonable, and so much for our greatest interest, as to desire this, above all things, that thy Holy Will be done, and to make this ever the centre of our comfort.

Upon this principle, O God, may we perfect all our comfort upon earth, amidst the various troubles to which we are exposed in this deceitful and uncertain world: So that whatever happens uneasy or afflicting to us, we may still preserve peace in our souls, upon the consideration, that it is thy Holy Will, it should be so: Nay, in this, O God, may we learn, amidst all our inclination to disquiet, to conceive a certain joy of faith, in as much as not our will is done, which is blind, rash, and foolish, but thy Will, O Lord, which above all, is most Wise, most Holy, and ever doing that which is best. May this, O God, give comfort amidst all discomforts, so as even then to rejoice, when the world pities us, as miserable, and never to think ourselves unhappy, as long as all, that happens, is the fulfilling of thy will, and must certainly turn to our good, if we embrace it with a due submission to thee.

Help us, O Lord, in laying this foundation of a solid peace in our souls, and building our

comfort upon principles, that cannot fail us. It is the want of this, that has been hitherto our misfortune. We have sought comfort in the things of this world; in the favour of men; in the good will and good words of others; and whenever these have turned against us, either in reproving us, or speaking to our prejudice, or taking part against us; our whole souls have been in disorder, and our comforts have been succeeded by bitterness.

We have sought satisfaction in the objects of our senses, of our corrupt inclinations, and of self-love; in our worldly proposals, in our advantages above our neighbour, and in temporal blessings; in these we have esteemed ourselves happy; and then, upon any change, loss, or disappointment, how have we complained of our hard fate and esteemed the most miserable, happier than ourselves?

Thus, O God, it has been too often with us, by misplacing our comforts, and seeking rest in changeable things. But now, O Blessed Jesus, hear us, we beseech thee, and grant, we may learn, by our own folly, to be more wise; grant, we may seek that peace, which cannot deceive us, and be careful in building our comfort upon a better foundation, than hitherto we have done.

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It is only thou, O God, art the true happiness of our souls, and all comforts out of thee, are false. Wherefore, O most gracious Lord, we ask this mercy of thee, to raise our hearts so far above the world, as not to place our comfort in it, but in thee only, our only good, our Sovereign Lord, and our God.

May it be our daily concern, to be faithful in the obligations of our state ; to keep a good conscience in all other things, and to esteem it our happiness, that thy will is done. And in this may our peace be constant and unchangeable, even though the world be in confusion, or be raising storms against us : This peace, grant us, O Jesus, for it is a peace, which the world cannot give.

Let us Pray.

GRANT, we beseech thee, Almighty God, that we who have observed the paschal solemnities, may, through thy grace, manifest the effects of them in our morals and life. Through our Lord Jesus Christ, thy Son.

SECOND SUNDAY AFTER EASTER.

JOHN X. 11, 16.

IN this day's Gospel Christ declares, That He is the good Shepherd; and that his sheep hear his voice, know him, and follow him. Let us this day join, in acknowledging Christ to be the good Shepherd, and likewise add our petitions, that we may hear his voice, and follow him, that so we may ever be of his fold.

Let us Pray.

O BLESSED Jesus, behold, here in thy presence, we own the truth, which thou hast declared.

We confess to the whole world, Thou art the good Shepherd, who hast given thy life for the sheep.

Thou camest from heaven, and being God Eternal, didst become Man, that so thou mightest seek us.

We are all, as sheep, gone astray; by sin lost to God, and in despair of ever returning to our fold.

But by thy mercy we have been found again ; and nothing has been left undone by thee, which could contribute to our good.

Thou hast invited us by thy goodness, to forsake our evil ways, and both by word and example hast shewed us the ways of peace.

Thou hast offered thyself to become a light to our wandering steps, and hast given us notice of all the snares prepared for our ruin.

Thou hast subjected thyself to the vilest of all humiliations, for our encouragement ; and hast refused no difficulties, that might be for our good.

Thou hast both prayed, and watched, and fasted for us, and hast expressed as much solicitude for our salvation, as if thy own happiness had depended on ours.

Thou hast prepared a banquet for our souls, and given thy body and blood for our food and strength.

Thou hast taken upon thee our sins ; so that, we being the offenders, thou hast the punishment.

Thou hast offered thyself for the ransom of our iniquities, and hast received the stripes, that we might be healed.

Thou hast given thy life for our redemption, and made our peace, by the effusion of thy blood.

Thou hast rescued us from the power of hell, and fastened to the cross, the handwriting, that was against us.

Thou hast raised us to a new life by thy death, and opened to us heaven gates, which our sins had shut against us.

Thus, O Blessed Jesus, hast thou given thy life for thy sheep, and therefore we acknowledge thee to be the good Shepherd.

We confess thee to be the Shepherd of our souls; We have no health or life, but through thee.

We are nothing but blindness, and except thou be our guide, we shall certainly lose our way.

We have no cure of our infirmities, but through thee; and if thou healest us not, we must certainly perish.

We have many wolves, that lie in wait to devour us; and if thou be not our defender, we shall certainly become their prey.

We have death and damnation before us; and except thou be our deliverer, we cannot escape being for ever miserable.

We have neither comfort, nor light, nor strength, nor hope, nor redemption, but in

thee, and through thee, O Jesus, Blessed for evermore.

Grant therefore, we beseech thee, O merciful Lord, that, as we confess thee to be the true Shepherd, and nothing has been wanting in thee, to fill up that character: So we may truly become thy sheep, and nothing may be wanting, which belongs to those, whom thou hast chosen into thy fold: That so we may manifest, in some part, at least, the greatness of the love, thou hast shewed to us.

Grant, O Jesus, that in all our necessities, we may have our eyes ever turned upon thee, with an entire confidence in thy goodness, and hope in thy mercy. Depending upon thee for our deliverance in all dangers, and for our help in all distreſs: Because those of thy fold ought thus to depend on their Shepherd.

Grant, O Jesus, the good Shepherd of our souls; that in time of all difficulties, where darkness or uncertainty attends us; where the case seems perplexed, and we know not the way we are to take: Grant, that in all such doubts, we may ever turn our eyes upon thee, to observe the direction thou givest us; to observe where thy glory invites us, where thy will leads us, or where thy precepts command us: Thus, O Jesus, may we ever be depending on thy conduct;

because those, of thy fold, ought thus to depend on their Shepherd.

Grant, O Jesu, the good Shepherd of our souls, that in all our infirmities and sinful passions, in all our weakness and dulness, in all our inward and outward disorders we may ever turn our eyes towards thee for our help; that we may call upon thy mercy to heal us and enquire what are the means thy goodness has appointed for our relief and strength: And whatever means we use, may our dependence not be in our own endeavours, but on thy grace and blessing; because those of thy fold ought thus to depend on their Shepherd.

But what, above all things we ask of thee, O Jesu, is, That we may hear thy voice, and follow thee. For here, we confess, is our great difficulty, in the unhappy circumstance of our life. For thou knowest, O God, while thou callest, how many others we have likewise calling upon us: and this, with so much more danger to us, in as much as they call to what is agreeable and pleasing to us; and thou callest us to things, that are difficult to flesh and blood, and to which we have a natural dislike.

In this the world has a great part, in calling upon us, at all times; in undertaking to prescribe and order every thing, that belongs

to human life ; and even presuming to expound thy law, and to pronounce upon what thou hast commanded, allowing as far as it thinks fit and censuring all beyond such bounds of its own erecting, as ridiculous.

Besides this we have our own sinful passions, or corrupt will, our evil inclinations, our vain and perverse humours, our ill customs, our prejudices, and blind self-love ; we have all these calling upon us, and by strong motives pleading for the reasonableness of whatever they propose : So that nothing can be offered to our consideration, but some of these are still putting in for counsellors ; and not only endeavour to persuade, but even with a sort of violence, pres us to follow their direction.

In these difficult circumstances, O Jesus, we are placed all the time of this our mortal life ; and therefore we have great reason to beg thy grace, that we may hear thy voice, and follow thee, and not be deceived by any of those flattering evils, which, on all occasions, are calling upon us.

Be merciful therefore to us, we beseech thee, and grant us this grace ; that amidst all the suggestions of the world, or of our own corruption, we may know thy voice, give ear to what thou speakest, and ever walk as thou directest.

This grace, O Blessed Redeemer, we ask with all the earnestness of our souls; because the only solid comfort of our present life; and our everlasting happiness depends on the grant of this our request.

For what, O God! What can be the fruit of our hearing the calls of the world; or our own corruption! What can it be, but only to please ourselves in passing trifles, and for momentary satisfactions, to draw upon our heads thy eternal displeasure.

The world proposes no more than what is present, and draws its admirers to the contempt or forgetfulness of thy judgments: And what can be the end of this, but to sacrifice all to the world, and be at length excluded from mercy?

And now, while the world prepares its followers for this hard lot; have not we reason to be afraid of being deluded by it? Have we not reason to cry out, Lord Jesus, grant we may rather hear thee, than the world: Thou callest us to life eternal; and the world shews the way to everlasting death: O Divine Jesus, the good Shepherd, give us grace to hear thee, and not the world. For if we hear not thy voice, and do not follow, where thou callest, we cannot belong to thy fold; we are not thy sheep,

and we lose the benefit of all thou hast done.

This is what, above all things, we ought to fear; and therefore for our greater security and comfort, in this important point, we implore so far the favour of thy grace, as to discover in ourselves the marks of thy flock, and that our feet are directed in the ways of thy commandments.

Grant we may find in our hearts, the true love of our brethren and neighbours; for this is one mark of thy fold, and it is by loving one another, we are to be known to belong to thee.

Grant, we may find ourselves to be humble and meek, which thou hast commanded us to learn of thee, and which is another mark of thy fold.

Grant, we may love nothing of this world more than thee; and that for thy sake, or rather than offend thee, we may renounce whatever we possess of this world; for this is another mark.

Grant, we may hear those, whom thou hast put over us; and not only hear thy word, but also keep it, by making thy Gospel the rule of our lives, avoiding all, that can give offence, doing all to edification, walking worthy of our vocation, and endea-

ouring to live by thy spirit, O Jesus; for this is another mark.

Hear us, O merciful Redeemer, in these our petitions, and since we can have no life or hope, but through thee; and yet can expect nothing through thee, if we are not of thy fold; grant us this grace, that we may be ever solicitous to examine ourselves, and never give rest to our souls, till we find in ourselves the comfortable marks of thy flock, and thus live under thy present protection, and in hopes of coming to that life of happiness, which, by thy blood, thou hast purchased for us.

Let us Pray.

O GOD, who by the humiliation of thy only Son, hast raised up the fallen world, grant to thy faithful, perpetual comfort; that having been delivered by thee from everlasting death, they may be established by thee in the possession of life everlasting. Through the same Lord Jesus Christ, thy Son.



THIRD SUNDAY AFTER EASTER.

JOHN xvi. 16, 22.

IN this day's Gospel, Christ tells his Apostles, he was soon to depart from them, and go to his Father; that they were to be left upon earth a little while, and their portion should be in weeping and mourning, while the world should be in joy: But however, that he would see them again, and then their mourning should be turned into joy. Hence let us pray, we may be ever mindful, that suffering was the portion of the Apostles; that we may submit to whatever part of it comes to our share, and be comforted under all suffering, in the hopes of the future joy, which is promised.

Let us Pray.

O BLESSED Redeemer, we must confess it here before thee, this day, that we see plainly, what was the legacy, thou leftest to thy Apostles, at thy going out of the world. Thou didst not follow the common method of worldly parents and friends, who testify their care and love, by leaving legacies

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of worldly goods and possessions, so to provide for a present welfare.

No, Blessed Jesus, though thou wast Lord of the world, and couldest have disposed of the whole earth, for the comfort of thy friends ; yet nothing of this has any part in thy will. Thou leavest worldly goods, and present happiness, to those, who are of the world ; but having chosen thy Apostles out of the world, thou providest for them a better legacy, even of eternal goods, and joys everlasting.

But as for what belongs to this world, thou leavest nothing of this to them, but only such things, as the world hates and avoids ; nothing but reproaches, persecution, and the cross ; nothing but weeping and mourning : *You shall have sadness ; you shall mourn and weep ; but the world shall rejoice.*

And now, O Divine Saviour, this thy legacy of suffering, left to thy Apostles, being so evident ; we ask of thee the blessing of thy grace, that the remembrance of this may be some help to us, whenever any trouble befals us.

For we confess to thee a great weakness, to which we are subject in this point. We are very sensible, how great a virtue patience is ; we know, how beneficial it is to ourselves, and how acceptable to thee ; we

know the promises, thou hast made to such, as suffer with patience, and hence are ever forward in advising our friends, whom we see in trouble, to bear it with patience, and not to lose the fair opportunity, they have in their hands, of engaging thy divine mercy to them.

This, O God, we know, and thus we preach to others; but when any trouble falls to our share, Then, O Jesus! How do we, in one moment, forget all we knew! How small a thing is enough, to put our whole souls into disorder! A cross word, a seeming contempt, an ordinary contradiction, a little disappointment, an inconsiderable loss or neglect overthrows all our patience, and we are as much discomposed, as if suffering did not belong to our profession, or there were no fault in being impatient.

This being our great misfortune, so soon to forget what we profess, and what thou hast promised; we beseech thee, O Divine Redeemer, to remedy this in us; We beseech thee to confirm us, by thy grace, against this weakness, that we may not be so easily disquieted; that we may not fall into impatience, but may receive the troubles of this life, with a christian submission, and bear them with a christian patience.

This, O God, must be the effect of thy grace, for our nature here is very weak, but thou, O Sovereign Lord, being the Author and Governor of all, hast our nature subject to thee; thou canst govern it, as thou wilt, and strengthen it, according to thy pleasure.

Shew therefore, we beseech thee, thy power and goodness in us, and leave us no more to be governed by nature, as the heathens are, but let thy grace govern in us, giving a check to all our corruption, and carrying us on in the ways of thy Gospel.

Give us grace often to call to mind, that we are the followers of the Apostles, and that, as we profess their faith, so we ought to take our part in that cup, which thou gavest them to drink. For since they who were thy faithful servants, who did abide with thee in thy temptations, who were thy friends, had this portion of suffering appointed for them; how can we, who are ungrateful and wretched sinners, pretend to be exempt?

We cannot pretend, or desire any such thing, O Blessed Jesus, if we have any faith in thee, or profess to love thee. For do not we see, this is the dispensation of thy fatherly providence? thou hadst *mourning* and *joy* before thee; both equally in thy power, to bestow according to thy pleasure: and *mourning*

thou didst bequeath to thy followers and friends; but joy thou didst leave to those of the world.

Now, Lord since we know thee to be infinite in wisdom and goodness, must not we approve of the settlement, thou hast made, and judge that best for us, which thou hast appointed? Or can it be reasonable after this, for us to dislike what thou hast done; and not being content with thy orders, to make them void in us, and chuse for ourselves?

No, most adorable Redeemer, this cannot be reasonable; we cannot do this, but by disowning and renouncing thee. And therefore, behold, here in thy presence, I solemnly approve and accept the portion, thou hast appointed for me; I offer myself to whatever trials or troubles thou shalt ordain for me. And whenever I feel the weight of any pressing upon me, then will I cry out; this is what our Lord has chosen for me: Bow down therefore, my soul, and bear it with content; for what our Lord has chosen, is best for thee.

I confess it, O Lord, I confess it: It is certain thy choice is best for me. For though nature desires ease and content, with all the satisfactions of sense, of self-love, and the world; yet I acknowledge, this is not best for me: For, I find, corrupt and

worldly joy make a corrupt and worldly soul ; I find all worldly satisfactions run naturally into excess ; prosperity, plenty and ease, increase corruption in us, and study how to abuse thy blessings ; long quiet effeminatesthe mind, and the natural fruit of it is laziness and sloth. Worldly peace invites to the love of the world ; and to have generally our own will, is the increase of pride and self-love.

Thus, O God, I find it is with us, through our corruption ; and therefore I do not wonder, thou hast left worldly joy to the world ; I do not wonder, thou hast not left it to those, whom thou hast chosen out of the world, to thy followers, to thy faithful servants and children. Thou knowest it is not a help, but a hinderance to such, as are to prepare for an everlasting happiness ; and therefore while the world is in joy, and ever seeks what delights ; I own, it is best for me, to take my portion with the Apostles, rather to meet with troubles, rather to mourn with thy disciples, than rejoice with the world.

This I have the more reason to believe, because I see, thou, O Jesus, having the whole world at command, didst not chuse for thyself the joys, peace and comforts of the world, but only its troubles, sorrows,

affliction, and persecution: For thy whole life was a cross and martyrdom. And since thou didst chuse this for thyself, and also for thy best servants; I have great reason to judge it best for me. And that nothing can render me more pleasing in thy sight, than to be in the midst of mourning, to accept of all troubles, that belong to human life, with a willing mind, and bear them with cheerfulness.

This I have reason to judge; because to love this world, and to be in the midst of its satisfactions and joy, has no resemblance at all to thy life, since in this thou hadst no part; but to be in trouble, and to bear the cross; this, O Jesus, has a conformity to thy life, and therefore I question not, is well pleasing to thee.

And this the more especially, because I find thy promise made to thy Apostles, of their mourning being turned into joy: For this plainly shews me, that the troubles of this life are regarded by heaven, and to bear them with an humble patience, is so acceptable to God, as to be rewarded by him with the blessing of glory.

This, I confess, is so plain, that I have but this one thing to do, and that is, to commit myself to thy conduct, O Jesus, to order and dispose of all things belonging to

me, as thou pleaseft ; and as for troubles or afflictions, to give me that grace, as never more to complain, or be impatient under them. The greatest busines of my life, is to save my soul ; and since the rejoicing of the world is a hinderance to it, I ask for no part of this, but rather beg, I may be ever fearful of it.

And since patient suffering is a great help to it ; I beseech thee, O Lord, as thou art pleased to send many trials, so thou wouldest be pleased likewise to grant me patience under them. Let me no more judge of trouble, by what nature suggests ; but in a case, where thou, O Jesus, hast spoken so very plain, may I take no other judgment, but thine.

May I therefore hereafter receive the portion of thy Apostles, with an apostolic spirit, and, under all troubles, ever look on that everlasting joy, which is set before me ; and hence, not only be contented, but even learn to rejoice under them ; for so did thy Apostles. Grant therefore, O Blessed Redeemer, that receiving my faith from the Apostles, I may, from the same, learn how to suffer, and thus, every day, increase in the hope, of having my sorrows turned into joy.

Let us Pray.

O GOD, who shewest the light of thy truth to such, as go astray, that by it they may return into the way of righteousness: Grant to all, who live in the christian profession, that they may avoid those things, which are contrary to this name, and embrace what is agreeable to it. Through our Lord Jesus Christ, thy Son.

FOURTH SUNDAY AFTER EASTER.

JOHN. xvi. 5. 14.

CHRIST, our Redeemer, having told his Apostles, that he was to leave them; they were, upon this, so concerned and oppressed with grief, that none of them enquired of him, whither he was going. Upon which they are reproved by him, but are comforted too with the reasons of his departure, and with the promise of the Holy Ghost. Hence let us beg of Almighty God, this day, that he will mercifully preserve us from all immoderate concern, solicitude and grief, that so our minds may be ever at liberty for enquiring, whither Christ is gone, and for considering how we are to follow him.

Let us Pray.

O MERCIFUL Father, who knowest all the unhappiness of our temper, and the many weaknesses to which we are subject; have compassion on us, we beseech thee, and by thy grace, teach us so to understand and govern them, that they may not be our hinderance in the great work of our salvation.

But more in particular hear our prayers this day, for the good government of all our inclinations to immoderate concern, solicitude, or grief for the things of this world, that we may be ever watchful against them, and keep them within such due bounds, that if they appear enough to humble us with the sight of our own weakness, they may not, however, arise to that degree, as to take off our hearts from thee, our God, and from the duties of eternity.

This, O most gracious Lord, we have reason to ask; because experience has taught us the narrowness of our own hearts; and convinced us, how much we stand in need of thy help; whilst professing to love thee, and serve thee, so very little a thing, as we find every day, is enough to take off our hearts and thoughts from all that belongs to thee.

O God! (give us leave to complain against ourselves) how does every ordinary concern for the things of this world take up our hearts! We make profession of being faithful to thee; and no sooner does any earthly business appear before us but presently we forget heaven.

We know not how to act in temporal or momentary affairs, as if they were temporal; but it is generally with that solicitude, as if they were of an eternal concern to us. Our whole soul is busied in them, and if we apply ourselves to any thing spiritual, it is with such distraction of mind, that we confound temporal with eternal, and have even then the world in our heart, while we have heaven on our tongue.

Thus it is too generally with us, when the affairs are no more than ordinary; but if any thing happens of greater concern, such as raises in us either anger or grief; then, O God, how much more do we discover our weakness! Then our reason is captivated to passion, and we can neither speak nor think, but in disorder, and plainly shew that all our light is darkness.

Then our faith is smothered, we know not how to submit to thy appointments, nor approve what thou orderest, nor obey what thou commandest. All is violence and con-

fusion, or else darkness within us ; we are not capable of advice, we decline our best friends, or, at least, think them unreasonable, and it is too often we are sullen against heaven itself, so as not to value our prayers, nor those exercises, which are the best expedients for recovering peace to our souls.

This, O God, is some of our unhappiness which we lay before thee this day, and implore thy holy grace for its remedy. We are sensible of the many ill effects it has in us, and how much it deserves reproof. For if thy Apostles are not allowed to grieve, when Jesus is to be taken from them, and they are to be left to the outrages of an unbelieving world ; if they are reproved for being concerned at this loss, and for not making enquiry, whither he is going ; What must we deserve, who are so much disquieted every day upon trifles, and let every little uneasiness be enough to put Jesus, and all that belongs to him, out of our mind ?

O God, this our infirmity is such, that we cannot think of it without shame ; to see that we, who have eternity before us, and should every day prepare for entering into it, are yet so busy about other affairs, as if our eternity were to be in this world, and not in the next. To see that we, who have but one thing to fear, which is the loss of our

souls, and of thee, our God, have yet so many other things we apprehend, and make them so many occasions of our disquiet and grief, that amongst these disturbances, the only just object of our fear is lost to our thoughts. This is our misfortune, O God, and being sensible how very unreasonable it is, we now come to thee to find mercy and help. Help us, therefore, O God, we beseech thee, and now, by thy grace, so change our unhappy temper, that we may keep a moderation within us, as to all the concerns of this world.

Let all our eagerness be turned upon the things of eternity; in these may our zeal arise, and in loving and seeking thee, our God, may we know no *mean*. But as to all that belongs to this momentary life, preserve us, we beseech thee, from all kind of excess.

In these things, O most gracious Lord, teach us to be just; and in momentary things may we always remember the concern is only of moments. Hence, O God, let it be thy mercy to take from us all immoderate adhesion to any thing created. Let not our hearts seek happiness in things that are not capable of giving it, nor place their rest in such things, as have only an uncertain being. For whatever a blind inclination may suggest, yet we are sure, all such im-

moderate affection, as it is unjust in giving to creatures what belongs to thee, our God, so it is the punishment of its own injustice, in the attendants of various uneasiness, rack-ing solicitudes, and frightful apprehensions, it brings along with it, and in preparing for itself the trouble of being separated from what it most admires.

But, besides this, we cannot but confess, that all immoderate concern for things created, is very injurious to us, in that sub-mission which is due to thee, the sovereign disposer of all things. For whenever thy orders are not agreeable to our inclinations, we are presently in rebellion, and seldom fail of running into some sinful extreme.

Wherefore, O God, we again repeat our petition to thee, that thou wouldest vouch-safe to moderate all our inclinations, affec-tions, and desires, as to all that is created, and bring us to that happy temper, as to be easy under all thy appoint-ments, to approve thy orders in all that belongs to us, and never to be disquieted, in whatever thou art pleased to change, diminish, or quite take from us.

This, O God, would be a happy indiffer-ence, and it is our great unhappiness, that we are so little industrious in labouring to obtain that which is so just in itself, and so much for our good.

For

For it is just, O Lord, that thou, who art supreme governor of the universe, shouldest order and dispose all things according to thy will. Thou only knowest what is fit to be done, and by proper steps canst advance the great designs of thy providence. Who therefore should order every thing, but only thou, O God, who art all-wise, and whose goodness is answerable to thy wisdom?

But as for us, O God, such poor creatures as we are, what do we know? We are blind and improvident; we understand not the things that are for our good, we fear the things that are most beneficial to us, and we are so eager in desiring what is hurtful, that we need no more for our ruin, than the grant of our own wishes. Hence, O God, how often do we misplace our passions; there many times mourning under the thoughts of a misfortune; when the very thing we lament, is the effect of thy particular mercy to us? And do not we as often publish our joy for being successful in such affairs, as afterwards open a gate to many misfortunes?

And yet thus blind as we are, how do we every day undertake to prescribe to thy Providence, both in private and public affairs, and are rash enough, in our busy wishes, to give directions to thy infinite wisdom, of what is best to be done.

O God, we confess this to be great presumption of such blind moles as we are, by which we usurp upon thy prerogative, and prepare for ourselves a succession of disquiets, there being nothing that gives us greater uneasiness than the disappointments of those expectations, we have vainly raised to ourselves, and to find our great dependencies come to nothing.

Grant us therefore now thy grace, O God, we beseech thee, that having discovered our own ill steps, we may learn to amend them. Grant us now such an evenness of mind, that we may be ready to embrace all thy appointments, that nothing may be able to bring an oppression upon our spirits, or cast us into darkness. We have seen too much the ill effects of a dejected mind, and therefore most earnestly desire to be delivered from all that ill management which leads to it.

Rather, O Lord, may we now labour to leave ourselves, and all whatever belongs to us in thy hands. Give us a spirit wholly resigned; for we know this is the surest way to a true and lasting peace, such as is not subject to the uncertainties of this world, nor depends upon the favourable circumstances of our present being. Such a resignation is the way, at all times, and in all

occurrences, to find comfort in thee, our God, and it is never so solicitous for any thing created, as to be put out of the way of salvation.

How happy a state would this be, in the midst of all our unhappiness!

Grant us this petition, O God, and we desire no other happiness in this life.

O most blessed *Let us Pray.*

O GOD, who makest the faithful to be of one mind; grant to thy people, that they may love what thou commandest, and desire what thou promisest; that amidst the inconstancy of this world, there our hearts may be fixed, where the joys are unchangeable. Through our Lord Jesus Christ, thy Son.



FIFTH SUNDAY AFTER EASTER, OR
ROGATION-SUNDAY.

JOHN xvi. 23, 30.

IN this Gospel, Christ, our Redeemer, commands his Apostles to pray; gives them encouragement to do it, and promises, that whatever they shall ask the Father in his name, he will grant it to them. Upon this, let us join our petitions, that God would direct us in the due performance of this holy exercise, that it may be to his glory, to our present and everlasting good: And first, that we may not neglect it.

Let us Pray.

O BLESSED Redeemer, who in teaching thy Apostles, hast likewise taught us, how great an advantage we may make of prayer, for the relief of our necessities, and opening the treasure of thy blessings upon us; grant we may learn from thy instructions, and never be so false to our own interest, as to neglect that on which all our good so very much depends.

Preserve us therefore, we beseech thee, O Lord, from all neglect of prayer; since there can be no more evident sign of an unhappy state of the soul, than such neglect.

For, what must the state of that soul be, which being subject to many miseries, neglects the remedies that are offered?

Which being in the power of an enemy, will not call for the help of that hand, which offers it liberty?

Which being encompassed with infernal darkness, will not ask for the Light of heaven?

Which being famished for want of spiritual food, will not cry out for relief?

Which being possessed with many evil spirits, and daily with them fighting against its God, will not seek deliverance?

Which being in the way to hell, even to a state of endless, and unchangeable misery, goes on in a secure peace, and will not call upon God, to be its deliverer?

Which being poor, weak, diseased, and in want of many helps, necessary for bringing it to the happiness of heaven, goes on unconcerned, and will not ask for what it wants?

O God, we confess this to be an unhappy state, even so unhappy, that, without a change, there can be little hopes of that

christian, who lives on in a general ill custom of neglecting his prayers? For what is this but the contempt of hell, the contempt of eternity, the neglect of salvation, the neglect of God.

Wherefore, O most gracious Redeemer, we appeal to thy infinite mercy, for the forgiveness of whatever guilt we have hitherto contracted by such neglect: Pardon us, we beseech thee, this great blindness, stupidity, and sin; and though we are unworthy of what we ask, yet confiding in the merits of thy sacred passion, we hope to find mercy with God.

But then, O most loving Saviour, we most humbly sue for such new strength of grace, as never more to fall under this guilt. Help us therefore, O God, and according to the sincerity of our desires, be now assisting to us.

Preserve us from all neglect of our prayers.
R. Preserve us, O Lord, we beseech thee, by thy grace.

Grant, that through sloth or laziness, we may no more neglect our prayers. R. Grant it, O Lord, we beseech thee.

Grant, that no immoderate solicitude in worldly affairs, may be any more the occasion of neglecting our prayers. R. Grant it, O Lord, we beseech thee.

Grant, that no idle diversions be any more made the occasion of neglecting our prayers. *R. Grant it, O Lord, we beseech thee.*

Grant that no unnecessary busines be any more made the occasion of neglecting our prayers. *R. Grant it, O Lord, we beseech thee.*

Grant, that no dulness of spirit, no grief at misfortunes, no passion or anger, nor other inward disturbance, be any more made the occasion of neglecting our prayers. *R. Grant it, O Lord, we beseech thee.*

Grant, that no love of company, nor tepidity, nor coldness or indevotion, may be any more made the occasion of neglecting our prayers. *R. Grant it, O Lord, we beseech thee.*

Hear us, O Lord, in these petitions, and mercifully deliver us from all those indispositions of mind, which have hitherto contributed to this our past neglect; and now, by the power of thy grace, make us so sensible both of thy glory, and our own true interest, as no more to be careless in that duty, which cannot fall under an habitual neglect, without the evident danger of our being eternally lost. Hear us, therefore, O Jesus, and in thy mercy grant this our request.

Besides this, we have another petition to make to thee, O God, and it is this, That thou wouldest teach us how to pray ; that thou wouldest give us a good spirit, such as may raise our minds, and inflame our hearts in the performance of this holy exercise, so that our prayers may ascend like incense in thy sight.

For this end, we beseech thee, O merciful Father, to take from us all that dulness of spirit, which too often attends us at our prayers ; and make us sensible, that repeating over words, or bending our knees, is not prayer, except our souls are raised towards thee in sighs, and desires, and give life to what we do.

Hence, O God, we beg of thee, that as often as we come to prayer, we may have a sense of thy infinite Majesty, in whose presence the pillars of Heaven tremble ; and hence be struck with that humbling reverence as becomes such poor worms, as we are, whose great unworthiness, ought not to appear before thee, without fear.

Grant likewise, that at the same time, we may be possessed with the true idea of our great misery, of our many necessities, and infinite dangers, with which we are encompassed all the time of this mortal life, and that our only help is from thy goodness.

And hence, O most sovereign Lord, may our souls be prepared with all their powers to adore thee, who art so infinitely adorable ; with all their strength to praise thee, who art infinitely worthy of all praise ; and with the loudest cries implore thy goodness, for the remedy of our great misery, and the relief of our extreme poverty.

In this manner teach us to appear before thee, O God, with some life and inward vigour of our soul ; for we confess, it is a confusion to us, to look back upon ourselves, and see, in what a dull, irreverent, and senseless manner, we have hitherto come into thy presence.

We confess thee to be our God, who hast power both to save, and to destroy ; and yet when we have presented ourselves before thee, how often has it been, with no more sense or reverence, than if thou wert no more than an idol of the heathens, and hadst no knowledge of what we do ?

We see, how infinite our miseries, how numberless our sins have been ; and yet how often have we come before thee, with as little concern, as if we had no dependence on thy goodness, nor any want of thy mercy ?

This, O God, has been too much our way ; which, with shame, we confess before thee, and most humbly beg thy grace for the

amendment of it ; that, for at the times to come, as often as we pray, it may alway be, in a manner becoming our misery, and thy infinite majesty ; that is, humbled in adoring, and fervent in petitioning : For what can we expect of good, if, when we come to pray, we forget both ourselves, and thee, our God ? Preserve us likewise, we beseech thee, from all roving and unsettled thoughts, in time of prayer, and fix them wholly upon thee ; for we cannot but own it a very unaccountable weakness, to be so many ways in want of thy help, and yet, when we come before thee, then not to think what we want, nor what we ask.

This plainly shews, our prayer to be a kind of form, which we are not willing to omit ; but that, in reality, we are not serious in our fear of hell, or desires of heaven ; whilst whenever we come seemingly to treat of these great affairs, we adjourn the consideration, and let every little busines, and impudent fancy, take place of this greater concern. O God ! what can we do, but condemn ourselves of an intolerable carelessness, and wonderful stupidity, in opening our hearts to every idle thought, when we are speaking to thee our God, and settling the affairs of

eternity ! It is enough to humble us, to see this weakness, and I pray God it may truly humble us ; that seeing ourselves, we may labour to be more serious.

10 And thou, O God, help us in performing better this duty of prayer, that whenever we undertake it, we may be more watchful against the many distractions, to which we are subject : So as not only to resolve against them, but likewise to be afraid of them, as of the designs of an enemy, and with all our power to cast them from us. Grant this, O God, because we have reason to apprehend, that our general dissipation of mind, in time of prayer, is nothing but our want of care, a want of being truely in earnest in what we do.

11 But whatever our care be, let it be thy mercy to us, that we never presume of what we do, nor depend on our own endeavours, but entirely on thy promises and the merits of Jesus Christ our Redeemer. For we confess, of ourselves, sinners as we are, and children of Adam, we have no right even to to pray, much less can we have hopes of obtaining. All our sufficiency is in Jesus Christ, and therefore grant, we beseech thee, we may never presume of ourselves, but always ask in his name ; for it to assist us guideth his word. **M. xij. 10**

is, upon this condition only, we have the promise of being heard.

Let us Pray.

O GOD, from whom all good things proceed, grant to us thy petitioners, that by thy holy inspirations, we may think what is right, and by thy direction, do what is good. Through our Lord Jesus Christ, thy Son.



ON THE THREE-ROGATION-DAYS.

LUKE xi. 5, 13.

THESE being Rogation-days, on which the faithful are called to humble themselves in abstinence and prayer; so to obtain God's blessing on the fruits of the earth, and for our preservation from all pestilential distempers, as likewise to prepare for the great solemnity of Christ's Ascension: Let us therefore join with the church, and offer both our abstinence and prayer, in soliciting, as the church directs.

Let us Pray.

WE beseech thee, O Lord, have regard to the humiliation and prayers of thy church, which in one voice and mind, is united throughout the world, in petitioning for thy mercy. Turn not away thy ear from their cries, but, as thou hast encouraged them to seek thee, so mercifully grant them the effect of their desires. And while we likewise now join, and add our mite to the rest, be favourable to us, and grant our requests.

Look, O Lord, we beseech thee, upon us thy creatures, and as thou hast given us a being, so in thy mercy vouchsafe to support the being, which is thy gift. Let nothing be wanting to us, which is necessary for our subsistence: And for this end, let the fruits of the earth partake of thy Blessing; for we confess, O God, that all the industry of man upon the earth, cannot make it fruitful, except thou, who art the heavenly husbandman, doest give the increase. Wherefore, O Lord, let thy heavenly dew water the earth, and by a seasonable time make it bring forth its fruit; that enjoying the plenty of thy blessings, the poor may be provided, and the rich be excited, with gratitude to acknowledge their common benefactor.

This mercy, O God, we ask, depending on thy infinite goodness; for when we consider ourselves, and see, how thy blessings, in the fruits of the earth, are so many ways abused to sin, and made serviceable to all manner of excess; we cannot but be in confusion at the sight of our sinful ingratitude, and know not how to ask thy blessings, to be again repeated upon us, which we have hitherto so much perverted to thy displeasure.

We confess it therefore, O Lord, we are ungrateful wretches, and altogether unworthy of what we ask. But, O merciful Father, look not, we beseech thee, upon our iniquities, nor deal with us according to our sins; but according to the multitude of thy tender mercies, have compassion on us. It is to thy own infinite goodness we appeal, which has so many ways manifested itself to the unworthy, and by undeserved mercies, obliged even the greatest sinners to confess and glorify thy holy name. This goodness, O Lord, manifest to us also, in the grant of our petition, that we may give glory to thee, and with thanksgiving acknowledge, how much thy mercy exceeds our iniquity.

And not only thus, but, O Lord, let dust and ashes yet farther enlarge its petition to its God, for the preservation of this being,

which thou hast given us ; for it is not only on the product of the earth we depend, but likewise on the air too, which, in the breath we draw, is a part of our life. Grant us therefore, we beseech thee, a seasonable time, and let no infection corrupt the air, by which we live ; preserve us from all pestilential distempers both in man and beast ; turn not thy creatures against us for our destruction, and suffer not those, by which we live, to take life from us.

This, O God, must be the effect of thy goodness to us ; for we confess, our life is wholly in thy hands, and if thou preservest us not, we cannot subsist. Have compassion therefore on us, who here acknowledge our dependence, and grant, we may be ever mindful of it, and this, O God, in such a manner, as to live to thy glory, and every day return our being to thee, which we have received from thee, and which every day, depends on thy goodness for its support.

In order to this, grant us, we beseech thee, a true sense of gratitude, which may oblige us, at all times, to be faithful in thy service, and give us a horror of offending thee, by whose pure mercy we subsist.

Let this gratitude likewise extend, O Lord, to the use of all thy creatures ; that,

whereas thy goodness has provided them, for the support of our necessities, and the preservation of our being, we may, with thanksgiving, use them for this end, so to answer the purposes of thy bounty to us. But then, O Lord, may we be ever mindful, how great must be the crime, of turning thy gifts to the service of sin, which thou hast given us for our subsistence; and may the horror of this ingratitude, for the future, be a check to our inclinations, and a tie upon our hands, as often as by our corruption, we are prompted to such unworthiness against thee, our God, and merciful benefactor.

Grant this, O Lord, and let this be the effect of thy grace to us, that now, while we ask for blessings, we may learn to make a right use of what we receive, and no more abuse thy bounty to the increase of our sin.

Grant likewise, we may truly humble ourselves, this day, and by a sincere repentance, purify our souls from the guilt of all our past iniquity, and thus prepare to celebrate the solemnity of our Lord's Ascension, by accompanying him at present in spirit and desire to the throne of his eternal Father, and being in a preparation to follow him, whenever our time shall come to be called out of this world.

The same is to be repeated on Tuesday and Wednesday.

Let us Pray.

GRANT, we beseech thee, Almighty God, that we, who in our affliction confide in thy goodness, may under thy protection, be defended from all adversities. Through our Lord Jesus Christ.



ASCENSION-DAY.

MARK xvi. 14, 20.

THIS being the festival of our Lord's ascension into heaven, let us this day give him thanks for all he has suffered, in the work of our redemption, and rejoice with him, that the time of his humiliation being ended, he is now to enter into the kingdom of his Father.

Let us Pray.

THIS being the day, on which all thy labours, O blessed Jesus, were finished on earth, behold we here assembled, moved with a sense of gratitude, bow down, and

give thee thanks for all thou hast suffered
for the redemption of man.

For the humility and poverty of thy birth.

R. *We adore, praise, and give thee thanks.*

For the humility of thy education, in
living so many years in subjection to thy
parents. R. *We adore, praise, and give
thee thanks.*

For thy fasting forty days in the desert
for our example. R. *We adore, praise,
and give thee thanks.*

For thy going through towns and cities,
preaching the kingdom of God, healing and
doing good to all. R. *We adore, praise, and
give thee thanks.*

For thy seeking the lost sheep, and the
great encouragement thou hast given to sin-
ners, to return to God, with the hopes of
finding mercy. R. *We adore, praise, and
give thee thanks.*

For giving us thy body and blood, for the
food and nourishment of our souls. R. *We
adore, praise, and give thee thanks.*

For thy agony in the garden, and being
betrayed by thy own disciple. R. *We adore,
praise, and give thee thanks.*

For being seized and carried away as a
malefactor, for being falsely accused, and
struck on the face. R. *We adore, praise,
and give thee thanks.*

For being denied by thy own Apostle :
Despised by Herod, and given up by Pilate
to the will of the Jews. R. *We adore,
praise, and give thee thanks.*

For being scourged at the pillar, and con-
demned to a most disgraceful death. R. *We
adore, praise, and give thee thanks.*

For being reckoned with malefactors,
crucified between two thieves, made the
scorn of men, blasphemed by those that
passed by, derided by the Jews, mocked by
the soldiers, and reviled by the malefactors.
R. *We adore, praise, and give thee thanks.*

For all the humiliations, reproaches, false
accusations, persecutions, and cruelties, thou
wast pleased to suffer for our salvation, from
thy birth in the stable, to thy sacred death
on the cross. R. *For all, O Lord, whatever
thou hast done and suffered for us, we, on this
day, of thy exaltation, adore, praise, and give
thee thanks.*

For all, O Lord Jesus, may thy holy name
be blessed, adored, and sanctified by all
creatures, may all nations of the earth con-
fess the glory of thy mercy, and may all,
that believe in thee, daily renew the memory
of thy overflowing charity, in the grateful
acknowledgments of a holy life, by serving
thee faithfully, and being ever zealous for
thy honour.

And now, O Blessed Redeemer, this being the day of thy triumphal entrance into heaven, behold we join with thee in our joys for that the time of thy suffering is ended, for that thou hast finished the difficult work thou hadst undertaken, hast overcome sin, overcome death, overcome hell, and art now entering victorious into heaven, to be glorified for thy humiliation, to take possession of thy eternal kingdom, to be seated at the right hand of thy Father, there to be adored by the angels, to be praised by the Cherubims, to be magnified by the Seraphims, to be glorified by all blessed Spirits, and the souls of the just for all eternity.

For this, O Blessed Jesus, we rejoice; ascend therefore, O triumphant Redeemer, and possess that kingdom, which thou hast purchased for thyself and us, at the price of thy sacred blood.

Princes, lift up your gates: Eternal gates be ye lifted up, and the King of Glory shall enter in.

Christ is the King of Glory: Our Lord strong and mighty, our Lord, powerful in battle.

Princes, lift up your gates: Eternal gates be ye lifted up, and the King of Glory shall enter.

Christ is the King of Glory : The Lord of all power, he is the King of glory.

All you nations, rejoice ; with jubilee and loud exclamations, give praise to God.

For Christ ascends in triumph, and our Lord with the sound of trumpets.

Sing praises to our God ; sing, sing praises to our King.

For God is King of the whole earth, sing with understanding.

God will reign over the nations ; God sits upon his Holy Throne.

Our Lord has prepared his Throne in Heaven ; and all things shall be subject to his empire.

Bless our Lord, all his Angels, mighty in strength, who execute his commands, and are still ready to receive his orders.

Bless our Lord, all you Militia of Heaven, who are ministers to execute his will.

Bless our Lord, all his works, in every place of his dominions ; my soul, bless thou our Lord.

Receive, O Lord, these our jubilees in this day of thy ascension, and now mercifully vouchsafe to make us so sensible of thy glory, that, from this time, our hearts may be enflamed with a desire of following thee, and our principal care be, to walk in those

steps, which have led thee to this state of bliss.

But then, O most loving Redeemer, on this festival of thy ascension, vouchsafe to remember us, who are here left in this vale of tears, who are here encompassed with dangers, have many difficulties, wherewith to struggle, and are so disabled through our own corruption, that, if we have not the blessing of thy protection and grace, for our assistance, we shall certainly fail in our hopes, and never be so happy, as to follow thee.

Have compassion therefore on us, and now ascending to the Father, leave us thy blessing. This favour thou didst shew to thy Apostles, in lifting up thy hands, and blessing them before thy ascension. Remember us also, on this day, and vouchsafe to give us thy blessing; the blessing, O Lord, of true peace; the blessing of a firm faith; the blessing of patience; the blessing of a sincere and humble heart; the blessing of purity and charity; the blessing of the love of God with all our heart, and with all our strength. This blessing grant us, O Lord, on this day of thy joy; that, as thou ascendest to Heaven, so we may be in preparation to follow thee.

But then, O most gracious Lord, for the more effectual accomplishing this great work, vouchsafe to change our hearts by thy

holy grace, and raise them above all that, which, at this time, links them to the earth.

Raise our hearts, O Lord, we beseech thee, above all, that is sinful ; break our chains, which at present keep our souls, as captives to the world, and hinder us from walking in the ways of thy commandments : For if we obtain not this grace of thee, how shall we follow thee ?

We know, we cannot enter into heaven with our sins, and therefore, that we must either renounce our sins, or lose our hope. Help us therefore, O Blessed Lord, and by thy grace, give us strength to overcome all our evils ; that we may no longer live on in the practice of what is sinful, but break from it with violence, and chuse rather to bear the difficulty of present self-denials, in order to our amendment, than abide in such a state, which can have no admittance into happiness.

Raise likewise our hearts, O God, above the love of money, and of the world ; that no immoderate affection to perishable goods, may indispose our hearts, and render them unfit for seeking thee our God.

Raise our hearts, O God, above all, that is serviceable to an ambitious or vain humour ; for we are very sensible, how much this disorders the soul, confines it on earth,

and takes it off from seeking that happiness, which thou hast prepared for us.

Raise our hearts, O God, above all immoderate solicitude for the things of this world, and take from us all excess: Because this is a continual distraction to the soul, and makes us so busy with trifles, that we have no leisure for seeking what is eternal.

Raise our hearts, O God, above all disquiets, trouble, contention, vain fears, amusements, and inward oppression of any grief: For these are very prejudicial to us, and whenever our souls sink under any of them, we are in danger of being put out of the way of heaven, and are so much in the dark as not to see, by which way we are to advance to thee.

Raise our hearts, O God, above all other things, whatever they be, which engage us to the earth, and are a hinderance in the way of salvation. Thou knowest all our difficulties, and what it is in particular, that is a snare to our souls. To thee, O God, we submit it, whatever it be, and most earnestly beseech thee, to be our deliverer.

Heal, O Blessed Redeemer, our distempered minds; diminish in them all worldly concerns. Convince us this day, that our only happiness is in heaven, and inspire us now with sincere desires of seeking that hap-

happines. Draw our hearts to thee, O Jesus, and while thou ascendest to heaven, leave us not under our natural blindness, to seek happiness on earth; for where can be our happiness, if we love not thee?

Let us Pray.

GRANT, we beseech thee, Almighty God, that we, who believe thy only Son, this day to have ascended into heaven, may dwell there in spirit, by fixing our minds on heavenly things. Through the same, Lord Jesus Christ, thy Son.

FOR ALL THE DAYS WITHIN THE
OCTAVE OF THE ASCENSION.

O BLESSED Redeemer, who being ascended into heaven, art seated at the right hand of thy Father; look upon us with the eyes of mercy, who are yet in this vale of tears, who are yet separated from thee, our everlasting good, and (which is a still greater unhappines) are in danger of being eternally separated from thee.

We have nothing in our nature, that can prevent this being our unhappy lot; nay,

of ourselves, we draw this misfortune upon our own heads ; for what are we, O God, but blindness and corruption ? What are we but poor worms ; who are pleased with evil ; who run into sin ; who forsake thee, our God ; who hearken to every thing that is vain and deceitful, and are tired with those things only, which will do us good ? Every day we see so much of our own perverseness and weakness, that we are obliged to humble ourselves before thee, and confess, that, if we are left to ourselves, we must certainly perish, and everlasting misery must be our inheritance.

To thee therefore, O Blessed Jesus, we lift up our eyes and heart, imploring thy mercy in behalf of us miserable sinners, confessing, that thou art our only help, and our hope, and that if thy compassion does not move thee to our assistance, we have nothing wherein to trust.

Look therefore, we beseech thee, upon us, and considering all our misery and weakness, mercifully give us help, as thou seest our wants require it. And now at this time, since thou art ascended to the Father, there to prepare a place for us, and hast commanded us to follow thee ; prepare, we beseech thee, our hearts, to obey thy com-

mands, and suffer nothing to put us out of the way, into which thou hast called us.

That we may be thus happy, give us, O most Gracious Lord, a true apprehension of this world, and of all, that belongs to it.

Open our hearts, to see, how vain, false, and deceitful it is ; how treacherous are all the satisfactions it offers, how contemptible is all its greatness, and how short its continuance.

Hence, O God, grant this mercy to us, that we may learn to despise the world ; that we may neither desire its favour, nor fear its frowns, but have an equal contempt of both extremes ; convince us likewise of the true value of the eternal goods, which thou hast prepared for those, that serve thee, and how great is the happiness of being in the unchangeable possession of thee, our God.

Hence, O Jesus, may we see still more plainly, what the world is ; how great is the folly of admiring it ; how great the blindness of seeking it, more than the next ; and how unaccountable is the madness of losing everlasting happiness, and all that is good, for the momentary satisfaction of this present life.

In this manner, O Blessed Redeemer, settle the inward sentiments of our souls, that we may truly conceive how great is thy

love, in commanding us to follow thee, and that our only true interest, is in obeying thy commands : That we may no more be deluded with things, that are present, but thirst, after eternal goods : That we may not measure either our happiness or unhappiness, by our present circumstances of life ; but only with regard to eternity : That we may look upon it as the portion of worldly souls, to seek the world, and have their hearts taken up with its concerns : And, as for us, that being called to an everlasting inheritance, our business is to seek God, and labour for happiness, that is eternal.

Thus, O Jesus, let thy grace work in us, and fix these principles in our souls, that our lives may be directed by them. For we confess, we are as yet very imperfect, and far from that disposition of heart, which we desire. As yet our concern is too great for worldly things ; we are too desirous of what pleases, and too much disquieted at every thing that is uneasy to us. We know not yet, how to take up our cross with satisfaction, nor are pleased with such humiliations, as are capable of advancing us in our way to heaven.

These and many other imperfections are yet in us, which too plainly shew, that this world is more to us, than it ought ; and

that our souls are not in a due preparation of following thee to the region of bliss.

But whatever our indispositions be, behold, O most loving Redeemer, we are our own accusers; we lay them all before thee, and implore both thy power and mercy, for the remedy of our complaints.

Have compassion therefore on us, we beseech thee; reform all our disorders, remedy our weaknesses, change our hearts, and mercifully renew in us the inward man: That now we may begin to live in earnest like men of faith, like persons, who shew their comfort to depend on thee, and their happiness to be, not in this world, but in the life to come.

Hear us, O God, our Saviour, and now powerfully draw our hearts to thee: Draw us by the love of eternal bliss; draw us by the desire of enjoying thee our God; and let the strength of thy grace be such, as to carry us on, so as not to be put out of our way, either by the flatteries of this world, or the troubles of it.

Teach us to make a right use of all the circumstances of our life, so as, whether we are pleased, or displeased, still to ask this question, *How am I to manage the present circumstance, so as to make it serviceable to eternal life?* May this be our consideration at all

times; and in this may we be as wise, as the children of this generation: As they are ever contriving, how to make the best of every thing, in order to their present interest; so may it be our contrivance, how to turn every thing to the advantage of the life to come.

May this be our wisdom, to seek the next world, whilst others seek this; turn our hearts, O God, that way; turn our desires, turn our endeavours, and in that may we place our principal comfort. Work this happy effect in our souls, O God, and in this manner prepare them for a better rest, than this world affords: Thus, O Jesus, we may hope, when thou callest us out of this life, to ascend to thee, and take possession of those places, which thou hast undertaken to prepare for us.

Let us Pray. A

GRANT, we beseech thee, Almighty God, that we, who believe thy only Son, this day to have ascended into heaven, may dwell there in spirit, by fixing our minds on heavenly things. Through the same Lord Jesus Christ, thy Son.

SUNDAY WITHIN THE OCTAVE OF THE
ASCENSION.

JOHN xv. 26. xvi. 4.

IN this day's gospel, Christ tells his Apostles, of the Holy Spirit, the Comforter, which he would send to them; that this Spirit should bear testimony of him, and that they likewise should bear testimony of him. Hence let us take occasion to pray, that whereas we have been taught by the Apostles, and are their followers, we, likewise may bear testimony of Christ, and of our faith in him.

Let us Pray.

ALMIGHTY and Everlasting God, who hast glorified thy only Son, and to fulfil his promise, didst send down the Holy Ghost, the Comforter, upon the Apostles; so to prepare them for that great work, to which they were called: Mercifully grant, that we also may partake of the same Holy Spirit, and being disciples to the same master, may be enabled, to satisfy those obligations, which, in our sphere, belong to us.

In particular, O God, since it has been thy mercy to us, to bring us to the faith of thy only son, we beseech thee, that, as in thy Apostles, so likewise in us, this faith may be perfected by thy Holy Spirit; that by the effect of this Holy Mover, we may bear testimony of Christ, and in the general practice of our lives, give proof of our faith in him.

Help us in this point, O God, because we know our weakness, and observe many occasions, in which we are called to give testimony of Christ; but are so unhappy, as not to think of our duty, and even to forget, whose disciples we are.

How often, O Jesus, do we forget thee, in time of our trouble, and when any provocation is given us by our neighbour? It is in such occasions, we are bound to suffer with humility, patience, and peace; and by these marks to give evidence of thy doctrine, of our faith in thee, and in thy promises, which thou hast made to such, as by thy example, take up their cross, and follow thee.

Thus we are obliged by our profession, and it is certain, those christians, who thus bear their crofs, in the spirit of a peaceable and humble patience, do plainly give testimony of Christ. They shew the strength of his grace, they shew the power of the gospel,

they preach and edify by their examples, they encourage others to submit to the discipline of the cross, they testify the truth of his promises, whilst they renounce nature, and suffer that, which is most disagreeable to them, in hopes of gaining that crown, which is set before them.

Thus does the patient christian : But what do we ? Can we say, that, in our suffering, we bear testimony of Christ ? We presently become impatient ; passion disturbs us ; gall is in our hearts, bitterness on our lips, our whole inward and outward man is in disorder. And what is there in all this, of Christ or his Gospel.

O Blessed Jesus ! With shame we confess it ; in our trouble, we give no testimony of thee. We shew, that a corrupt nature still governs in us ; we give proof of our pride, and our passion abounding in us, we shew, how little we desire to have to do with thy cross, and how very little we confide in thy promises, who are willing to suffer nothing, in hopes of thy eternal recompence.

O Merciful Redeemer ! What a confusion ought this to be to us, that after so many years professing ourselves thy disciples, we yet give so very little proof either of believing in thee, or knowing thy gospel ! O God, we own it a great fault, and implore thy in-

finite mercy, both for the pardon of this our neglect, and likewise for preparing our souls to do better for the time to come.

Grant us therefore, O God, thy grace, that as often as any thing of trouble or un-easiness happens to us, we may then be mindful, that we are called upon to give testimony of thee, and do thou, O Jesus, then stand by us, and give us strength to perform, what is demanded of us.

Then, O God, enable us, we beseech thee, to compose our thoughts, to suppress all inward disturbance; then open our eyes, to see thee going under the weight of thy cross, and bearing it before us; then may we lift up our hearts, and see that eternal weight of glory, which thou hast provided for those, who persevere to the end. Then may we remember thy word; *He that does not take his cross, and follow after me, is not worthy of me.*

Thus prepared, O Jesus, may we be ever ready to take up our cross, and bear it with patience, bear it with an humble spirit, bear it with submission, bear it with hope; and thus labouring to conform ourselves to thy spirit and gospel, may we give testimony of thee, under all troubles, and according to our profession, shew ourselves to be thy disciples, even the disciples of Christ cruci-

fied, who have an entire faith in thee, and the life to come.

And not only in time of trouble, but on all other occasions, may we bear witness of thee, our Redeemer, of thy doctrine, and thy promises.

Hence, O Jesus, since thou hast commanded us to seek first the kingdom of God, and not to love this world, may we, every day, give testimony of thee, and what thou hast taught.

Give us grace, to be constant in all those exercises, which thou hast declared most effectual for gaining heaven. May we be zealous and edifying in our prayers; liberal in giving alms; forward in comforting and assisting; charitable in advising; exemplary in conversation; moderate in all that belongs to this world; giving no offence to any; abounding in every good work, and letting no corrupt communication come out of our mouths. Thus, O God, may we be faithful to thee, walking in all thy commandments, and labouring in all things to put on our Lord Jesus Christ, and to live by his spirit; And in this manner be daily solicitous to shew ourselves the true disciples of our master, and in our lives bear testimony of him.

In consequence of this method, give us again thy grace, to depart from the world, as far as the world departs from the gospel of Jesus Christ, and sets up for other principles, which are not approved by him.

Whence, O God, we implore thy divine help, for rooting out of our hearts the love of the world, so that we may neither admire its greatness, nor desire its happiness, nor seek its pomps, nor be fond of any thing in it: but rather chuse, with Christ, all that is abject and humble.

Thus, O most Gracious Lord, may we separate from all, that is vain, pompous, and immoderate in the world, and labour to bring all things, in which we are concerned, to the humility and moderation of the gospel. And if nature or acquaintance pleads against the method, may we call to mind our profession, and, with that, answer all arguments.

May we remember, that our profession is christian, and what is that, but to be followers of Christ? And having undertaken this, can it be any wonder, if, we have more regard to what Christ teaches, than to what the world prescribes? Or can it be reproofable, if we let Christ be our guide, and not the world? There can certainly be no deserved reproof, and therefore, we be-

seech thee, O God, confirm us in this principle, of being ever solicitous, to bear testimony of Christ in our lives, and not of the world; since our profession is, to forsake all for Christ, and not to forsake Christ or his gospel, for the world.

If this cannot fail of meeting raillery to discourage it; yet still, O God, establish us in our principle: and let us not be so weak, as to fear that, which is not to be feared. We have reason to fear thee, O God, because by thee we are to be judged, and thou hast power of casting into hell. But what reason has a christian to fear the world, especially as to the judgment it makes; since being at enmity with Christ, its censures are a good argument of being in the right?

Wherefore, we beseech thee, O most loving Father, let this thy mercy be confirmed to us, that, without regarding what the world says, we may only consider this one thing, What thou fayest to us, who hast the words of eternal life, and by following this rule, give testimony of thee.

Thus, O God, in our clothes, at our table, in our furniture, may we observe great *moderation*; because thou hast prescribed it in thy sacred word. And though the world encourages what is prodigal and vain in all these; yet still keep us faithful to

thy law, and by our moderation may we ever bear witness of thee.

Let the same be the rule of all our conversation ; and therefore since thou hast given us directions, to humble ourselves to all ; not to do any thing to be seen of men ; not to love the uppermost seats ; not to do any thing through strife or vain-glory ; not to be high-minded ; not to exalt ourselves, but to walk worthy of our vocation, with all humility and meekness and long-suffering ; let it be thy mercy to us, to be faithful to thy law, and though the world encourages all, that is contrary to it, yet still by our humility, may we ever bear witness of thee.

Grant, O God, the same may be our rule in all company, so as ever to keep our eye upon thy Holy Will, upon thy commandments and Gospel ; and whatever we shall be invited to join in, contrary to what thou hast taught us ; whether in sinful discourse, in any intemperance or other excess may we still decline it, and thus by keeping within the bounds of thy gospel, be ever zealous to bear witness of thee.

This is what we desire to do, in all other particulars, wherever the world sets up for other maxims, than what thou hast taught. In all these, give us grace to remember, who is our master ; who is our God, who

is to be our judge, and what is the rule, we have undertaken, and profess to follow.

Grant we may remember it, and not only remember it, but likewise, O merciful God, give us strength to follow it; for great is our weakness in this point; and if thou helpest us not, we are, every day of our lives, in danger of being misled by the world. We have too great an opinion of it, though thou hast declared it thy enemy; and whilst it promotes what is suitable to our inclination, we are willing to find reasons to follow it, though, at the same time, we are sensible of it not being according to what thou hast taught.

Wherefore, O most loving Redeemer, we beseech thee, to shew thy mercy to us in this our weakness, and give us grace to stand against it; give us grace to be sincere in what we have undertaken; and since our profession is, not of following the world, but of following thee our Redeemer, grant, we may be solicitous to follow thy gospel, and in the whole method of our life, endeavour to bear testimony of thee; for this only can afford true comfort to those, that believe in thee.

Let us Pray.

ALMIGHTY and Everlasting God, mercifully work this effect in our souls, that our wills may be piously affected towards thee, and that we may serve thee with sincere hearts. Through our Lord Jesus Christ, thy Son.



WHITSUN-EVE.

JOHN xiv. 15, 21.

THIS being the eve of the great solemnity of Pentecost, when the Holy Ghost, was sent down upon the Apostles; let us beg grace to prepare our souls, for receiving this Holy Spirit: It being for this end this day is appointed.

Let us Pray.

OGOD, who in mercy to us, hast, by thy church, appointed us times, for reviving in our hearts the memory of thy blessings, and for preparing our souls, that so we may have part in thy mercy: Grant, we beseech thee, we may this day comply

with the designs of thy goodness, and labour to put ourselves into that good disposition, is not to be excluded, for our unworthiness, from the mercy of this time.

Grant we may follow the pattern set us by the Blessed Virgin and the Apostles, and from their example learn to prepare.

They were ordered to go to *Jerusalem*, and wait for the coming of the Holy Ghost; and for this end, they retired into an upper room, and there, withdrawn from the world, prepared for the heavenly visit.

O God, help us in following this method, and now give us grace, this day, to take off our hearts from all the disturbance of worldly concerns. May we admit of no unnecessary busines, nor let any unprofitable visit or conversation be a distraction to our minds. And however uneasy this may be, yet, O God, let this be no hinderance; but may we still remember, that our busines, as christians, is not to seek our ease, but to seek thee: That the concern is not great, whether nature be pleased; but it is our greatest concern, that our souls be prepared to receive the Holy Ghost.

Thus, O most merciful God, help us in disengaging our hearts from all, that can be a distraction to them; help us in gaining an inward peace; and let it be our present

grief, that while we spend so much of our lives in preparing for the world, we find so little inclination, to employ a few moments in preparing for thee, our God.

Besides this, O God, may we, this day examine our hearts, and see, if there be any thing there injurious to that charity and brotherly love, which is due to every neighbour. For while thy Apostles were together in the same room, with one accord, expecting the coming of the Holy Spirit, they plainly shew us, of what spirit we ought to be, and that no uncharitableness is to be in those breasts, which are to be the habitation of the Holy Ghost.

Grant therefore, O God of peace, we may, this day, remove out of our hearts, whatever lies hid there of malice, hatred, ill-will, or dissention: And not yield to a perverse nature, in a point, which renders us incapable of all thy blessings. Give us strength to comply with this great duty; and this, O God, not only with our lips, but sincerely from our hearts, forgiving all, whomsoever we apprehend to have been injurious to us. Help us here, we beseech thee, for we know, how easy we are, in deceiving ourselves: And yet, if we do deceive ourselves, how can we hope for the God of charity and peace, to take possession of our breasts.

Still another favour we ask of thee, our most gracious Lord ; that, as the Blessed Virgin, with thy Apostles, were at this time persevering in prayer, to prepare for the descending of the Holy Ghost : So we may employ some time, in the same holy exercise, and by sending up fervent sighs to heaven, move thee to pour forth thy Spirit upon us.

Wherefore, O God, teach us how to pray ; teach us, at this time, to manifest our desires before thee, and from the true sense of our wants, to importune thy mercy to our relief.

O God, we are certainly poor and miserable, and it is by the infusion of the Holy Ghost, the Comforter, we are to be replenished with new life. Grant therefore, we may have a true solicitude, at this time, for obtaining it, and let nothing be wanting, through our neglect, that may be necessary to prepare our souls for so divine a guest.

For this end, we beseech thee, O Holy Spirit, to enlighten and direct us in these days of thy solemnity; let not the spirit of the world govern in us, but do thou, O Holy Ghost, so entirely move us, that by thy own direction our souls may be prepared, not only to receive thee now, but to become thy habitation for ever.

Let us Pray.

GRANT, we beseech thee, Almighty God, that the splendour of thy brightness may shine upon us; and that the light of thy light may, by the illumination of the Holy Ghost, confirm those, who through thy grace are regenerated. Through our Lord Jesus Christ, thy Son.

WHIT-SUNDAY.

JOHN xiv. 23, 31.

THIS being the day, on which the Holy Ghost the Comforter, as Christ had promised, came down upon the Apostles, in the form of fiery tongues, and so replenished them with a new spirit, that they were now fitted for that great work which Christ had recommended to them, of preaching his faith to all nations: Let us, with gratitude, acknowledge this mercy, and give praise to God for the blessing of this day.

Let us Pray..

O GOD, of infinite goodness, behold we thy servants bow down, acknowledge and give thanks for the wonderful mercy of this day, in sending down thy Holy Spirit upon the Apostles.

To be their guide, to teach, and lead them into all truth.

To be their light, to go before them, and give them understanding.

To be their comforter, to abide with them for ever.

To be their life and strength, to confirm them against their own natural weakness.

To be their peace, amidst all the contradictions of an unbelieving world.

To prepare and fit them, for preaching the faith of Christ to all nations.

For confessing his name before princes and potentates.

For making war against the prince of darkness

For overthrowing the empire of the devil.

For establishing the Church of Christ, an eternal kingdom, which should never have an end.

For following their master, and triumphing over vice and error, by their blood.

For this thy mercy, O God, may all nations bless thee.

May all people of the earth adore thee.

May all the Gentiles give praise to thy name.

For that by the mercy of this day, thou hast established a church.

To which thou hast made thy covenant of mercy.

For being the pillar and ground of truth.

For leading all in the way of salvation.

For thy being its everlasting light.

For having its gates open continually, and not to shut, day or night.

This, O most Gracious Lord, was an effect of thy goodness; grant, we beseech thee, we may be truly sensible of it; and that living thy faithful servants, we may have the benefit of thy Holy Ordinance, and thou be glorified in thy own works.

May we be ever mindful, how great is the mercy of sending the Holy Ghost upon the Apostles, and in them their successors, to watch over the church, and be its perpetual guide, to lead it into all truth.

For this, O most loving Father, infinite thanks are due; for that by this Holy Ordinance, divided nations are united into one body, disagreeing judgments join with one mind, in the same profession; and we,

though blind and weak, and subject to endless mistakes in common matters, are here secured in the truth of the highest mysteries.

For this thy most tender care of us, O indulgent Father, we are not able to render thee just thanks. But, O God, as far as we are capable, we here confess thy goodness, and express our most hearty desires, that as this thy Holy Institution, is our unspeakable comfort and support, amidst the distracted notions of an incredulous world; so it may daily bring forth children to thee, who may walk here by the Gospel and Spirit of our Lord Jesus, and being translated from this his mystical body here on earth, may be added to those choirs above, there to give thee eternal praises for all thy mercies.

But, O Merciful Father, hear now our petitions in behalf of ourselves, and they are such, as thy goodness encourages us to make.

Thou didst pour forth thy Holy Spirit upon the Apostles, and every way fit them for their great and difficult charge: By this spirit thou didst sanctify them, and enflame their hearts with divine love; by the same spirit thou didst give them light, and understanding, and patience, and courage, and perseverance, and not only give them joy in

their sufferings, but likewise desires of offering their lives a sacrifice to thy glory.

In the same bountiful manner thou hast provided thy church with the same Holy Spirit, for transmitting thy divine truths to all generations, and for being a guide to the faithful, in the ways of eternal peace.

But still, O God, amidst these wonderful effects of thy goodness, behold how poor and miserable we are ; behold, how much we are in want of that divine guest descending upon us, and taking possession of our breasts.

Consider, we beseech thee, our unhappy circumstances ; see, how little we have of the love of thee our God ; how cold and senseless we are in our prayers : how little we have of courage, who are so easily, and so very often dejected ; how little we have of patience, who are so easily disturbed, and lose all our inward peace, upon every thing, that thwarts us ; how fearful we are of suffering, who esteeming all suffering to be our unhappiness, are ever ready to ward it from us, though by such means, as are displeasing to thee.

This, O God, is but a part our unhappiness ; but as it is, it plainly convinces us, how very much we are in want of thy Holy Spirit ; and we hope, it will be enough, to move

move thee to have compassion on us, in order to our relief.

Wherefore, O merciful and most loving Father, we earnestly implore thy goodness to look upon us with pity; and whereas we are subject to such a manifold weakness, vouchsafe to consider our infirm condition, and, this day, may we find the remedy, from thy bountiful hand.

Vouchsafe, that, with the Apostles, we may partake in the mercy of this day. Pour forth thy Holy Spirit into our hearts; let the Holy Ghost, the Comforter, descend upon us; and may he find our souls so prepared to receive him, as to become his Holy Temples, and the places of his abode.

Send forth thy Holy Ghost, O God, as thou hast promised, and dwelling in our hearts, may he so model our whole inward man, that our own spirit of corruption may now no more rule in us, but thy Holy Spirit, O God.

May this Holy Spirit, O Blessed Lord, unite us, and make us one with thee in charity. May this Divine Guest destroy in us all fondness of the world, all immoderate love of creatures: May it take from our breast all excessive solicitude, and whatever there is upon earth, that is too apt to

possess our hearts and thoughts, and fill up that place, which belongs to thee.

May that divine fire, which, this day, came down from heaven, kindle in our hearts the flame of divine love; a flame which may consume in us all that corruption, which has hitherto so much prevailed in our breasts, and carried us on in ways that are neither becoming our character, nor consistent with our greatest interest.

May this fire of the Holy Ghost inflame our hearts, with a prudent zeal for all, that belongs to thy service, so as to find a more true satisfaction in seeking and serving thee, than in all the passing comforts, with which this world courts our inclination.

May this holy fire give life to us in all our exercises, by which we make our addresses to thy goodness. Suffer us no more to appear before thee in prayer, without any sense or concern in what we do; let no dulness or oppressing weight sink down our spirits; nor a senseless tepidity benumb them, when we present ourselves petitioners to thee.

No, Blessed Lord, let us no longer go on thus with our distempered souls, undertaking to pray, but performing no other devotion than of statues. We are sensible how very great is this infirmity, unbecoming thy infinite Majesty, and not suitable to the great-

ness of our necessities. And therefore, O God, we now beg thy help, and with all the earnestness of our souls desire, that the Holy Ghost, the Lord and giver of life, would communicate to us new life, such life, as may appear, as often as we come into thy presence, and carry up our desires before thy throne.

Many other infirmities we labour under, in which we want the assistance of thy Holy Spirit, for reforming in us the spirit of the world, and of our own manifold corruption. Be merciful to us, we beseech thee, on this day of mercy, and send us thy divine help. Behold, we open our breasts before thee, to manifest our inward disorders, and to lay before thee our desires. Hear us, O God, and, on this day, reject not our petitions; for, behold, O Blessed Lord, we have no help nor hope but in thee.

And thou, O Holy Ghost, God of all goodness hear our prayers, and receive our sighs: Manifest thy goodness to us this day; we confess our infirmities, and it is from thee our help must come.

THE HYMN.

COME, Holy Spirit, send down from
heaven the rays of thy divine light.

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Come thou, who art the Father of the poor, the author of all good gifts, and the light of our hearts.

Come thou, the best of comforters, the sweet guest, and sweetest refreshment of our souls.

The rest of our labours, the ruler of our passions, the comfort of our tears.

O blessed light, come penetrate the very centre of the hearts of thy faithful.

Without thy grace, what can man do ?
How can he guiltless be ?

Wash therefore, Lord, our polluted souls,
water our barren clay, and heal our wounds.

Soften our stubborn wills, enflame our tepid hearts, and guide our wandering steps.

Grant to the faithful, who trust in thee,
the treasure of the sevenfold gifts.

Grant us a virtuous life, a happy death,
and a happy eternity. *Amen. Alleluiah.*

Let us Pray.

O GOD, who by the light of the Holy Ghost, didst this day, instruct the hearts of the faithful ; grant, that through the same Spirit, we may be truly wise, and always rejoice in his comforts. Through our Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the unity of the same Holy Ghost.

WHITSUN-MONDAY.

JOHN iii. 16, 21.

THIS day being kept holy, in memory of the Holy Ghost descending upon the Apostles, in the form of tongues of fire: Let us beg, this day, that the same Holy Spirit would descend likewise upon us, and fit us for the charge, to which he has called us.

Let us Pray.

O GOD of infinite goodness, who didst shew mercy to thy Apostles, this day, in sending to them the Holy Ghost, to prepare them for duly satisfying that great charge, which Christ had committed to them: Shew mercy to us likewise thy servants, and by the operation of the same Holy Spirit, vouchsafe to prepare us, for satisfying the obligations, which belong to us, in our several states.

And first, O God, as we are christians, teach us to understand the import of this word; give us a sense of all the obligations annexed to this profession: We have many years lived under this character; but, O

O iii

God ! How little care have we taken, to know the duties belonging to this name ! And how unlike have we lived, to what we profess, for want of knowing the duties of our profession.

But, O most Gracious Lord, let now thy Holy Spirit open our understanding, and remove all that darkness, which has hitherto been occasion of our sin. Let us no longer go on under a Holy Name, but ignorant or unconcerned, as to what thou hast prescribed, and we have undertaken.

May we now examine into those holy rules, which are recorded in the Gospel, and published for our instructions : There may we learn the way, which Christ has taught us, and learn from his life, how to model ours.

And not only learn ; but besides this, give us grace to practice ; and by the power of thy Holy Spirit, may our lives be directed according to thy law. May thy spirit dwell in our hearts, and powerfully carry us on, notwithstanding all that is corrupt within us.

Nature and custom are very strong ; but we know, all ought to yield to God ; and therefore we beseech thee to govern in us, that so all our corruption may become sub-

ject, and by a ready obedience to thy will, confess, that thou art our God.

This must be the effect of a divine power, thus to over-rule our perverse and wicked inclinations; and therefore it is, that seeing, how perverse these are, we open our hearts, and beg thy Divine Spirit to come and possess our souls; that whereas of ourselves, we are so perversely bent upon evil, we may have all this evil subdued in us, by a divine strength, which of ourselves we cannot overcome.

Come therefore, O Holy Ghost, enter into our souls, and now by thy spirit may we live. We have hitherto been subject to great variety of weakness; the spirit of self-love, and of the world, have hitherto commanded the greatest part of our lives; these have been our daily counsel in all our affairs, and the general management of thy blessings, we have put into their hands. And hence, O God, by what an unhappy spirit have we hitherto lived.

But, O most Gracious Lord, let now thy Holy Spirit take place, and suffer us no more to be misled. Let this Divine Spirit take our hearts from the world, and practically convince us, that all that belongs to this world, is vanity and affliction of Spirit. May it give us a dislike of all, that has

hitherto pleased us to the prejudice of our souls ; and may we now have no relish in those entertainments, which we know to be vain and foolish.

Lessen likewise in us, O God, all worldly solicitude, and let not the concerns of this life any more possess our hearts with excess. May we now settle this principle in our mind, that all the things of this world are but momentary ; they pass away daily ; and whether they please or displease us, they must soon come to an end ; and therefore, that we ought not to afflict ourselves about them, and much less, let the concern for them take off our hearts from eternity.

Rather, O God, may this conviction be ever pressing upon our mind, that amidst all the various distractions of life, there is still but one thing necessary, and that is, to serve thee, our God, and to work out our salvation. And to this one thing, O Holy Spirit, we beseech thee to turn our hearts, to apply our thoughts, and to make it the subject of our daily solicitude ; that being created for the possession of our God, we may not let the concern for a few moments, or the love of trifles, rob us of this inheritance.

For this end, we beseech thee, O Holy Ghost, who didst confirm the hearts of the Apostles, to confirm us also, and give us a

settled mind. Take from us all our usual lightness and inconstancy, by which our best purposes generally come to very little, and how often to nothing?

O God the Comforter, to thee, we communicate this our weakness, and beseech thee to have compassion on us. We must confess, it is an afflicting thought to us, when we reflect how many resolutions we make of being more watchful over our ways, and yet still find ourselves under the same infirmities; we sigh at our disorders, and seem to judge ourselves unhappy under them; We turn but about, and presently forget all such our unhappiness, and are no more apprehensive of its return, than if we really thought ourselves not concerned in it.

This, O God, is a strange lightness of mind, such as is a great reproach to us, especially in affairs of eternity, and, above all other things, hinders us in advancing towards thee, our everlasting good. Wherefore we beseech thee, Holy Spirit, to remedy this evil in us. Make us more serious in the business of salvation, and take from us this inconstancy of mind.

May we be more mindful of what we see, is for our good, and let not every trifle be enough to turn the business of eternity out of our thoughts. Confirm our hearts with

the true love of our God, and make it our most earnest desire to come to the possession of him ; if thus our souls were affected, that our only happiness were in God ; how should we then keep our souls watchful in this affair, and make this our principal solicitude to remedy those evils, which keep us at a distance from him ? Inflame therefore, we beseech thee, our hearts with the fire of divine love ; for the chief reason, why we are so forgetful and inconstant in the things of God, is because we do not love him, as we ought.

Besides this (pardon us, O Lord, we beseech thee, for our infirmities oblige us to multiply our petitions) vouchsafe to confirm our hearts with divine strength, that in time of trouble, we may not be dejected or so disordered, as to be rendered incapable of performing our duty.

Help us, O Divine Spirit, help us, O heavenly Comforter, in this point, as thou didst the Apostles. We see them so confirmed by thy grace, that though weak, fearful, and impatient of themselves, they stood constant in the midst of the severest trials, they rejoiced in tribulations, and then esteemed themselves happy, when they were oppressed with the greatest sufferings.

Thus, O God, did they; and it was, an evidence of the Holy Ghost abiding in them, that being yet subject to the weakness of men, there appeared a joyful patience and constancy in them, above that of men.

It is this, O Divine Spirit, it is this we want; for though it be to our shame, yet we must own our weakness. We are very infirm in this point; a very small thing makes us uneasy, and an ordinary provocation puts us out of all patience; so far, that there scarce passes a day over us, but in one occasion or other, we shew, how impatient we are.

This discovers too plainly our weakness, and how much we are in want of thy help. Come therefore, O Holy Spirit, and give us new strength; strength, to bear with patience the common difficulties of life; strength to bear with patience our own infirmities; strength, to bear with patience all provocations given by our neighbour; strength, to bear with patience such trials, as come from thy heavenly hand.

In all troubles, oppressions, and persecutions, whether just or unjust, O God, grant us patience, and from this time may we find such a change in ourselves, as to confess both thy power and goodness to us, O Holy Spirit, in this thy festival.

We have reason to glorify thee every day for thy particular mercy to the martyrs, in giving them, not only patience, but also comfort and courage under the most frightful torments. O God! How glorious art thou in thy Saints! To see such weak vessels, as we are, subject to fear, and starting at every thing that is painful; and yet cheerfully to meet wild beasts; to embrace the rack with comfort, to bow down to the sword with joy, and to stand fearless at the approach of death, attended with all its horrors.

For this, O God, we bless thy name, and now most humbly beg, that we also may find the effect of thy grace, in being delivered from our usual impatience, and shewing the work of thy power, in a general constancy of mind, under all difficulties. This is what we want, O God of patience, mercifully hear our prayer, and supply our wants.

1311 *Say the Hymn, as on Sunday* *visit*

ed by the Ministry of Environment and Climate Change.

Let us Pray.

O GOD, who didst send down the Holy Ghost upon the Apostles; hear the prayer, of thy people, that we, who, through thy grace, have the gift of a true faith, may enjoy true peace. Through our Lord Jesus Christ thy Son, who liveth and reigneth in the unity of the same Holy Ghost.

WHITSUN-TUESDAY.

JOHN X. 1, 10.

THIS day being part of the festival of the Holy Ghost, let us beg of Almighty God, to send down his Holy Spirit upon us, that partaking of his gifts, we may become more firm and constant in every duty, and live by the Spirit of Christ.

Let us Pray.

EVER Blessed Redeemer, who didst send down the Holy Spirit, not only on thy Apostles, but likewise, as thou hadst promised, on others of thy faithful, who were assembled with them, of both sexes: Mercifully grant, that we also, who are here met together, to solemnize the festival of the Holy Ghost, may all become the temple of the same Holy Spirit, and that for our light, our comfort, and our strength, he may abide with us for ever.

This, O most loving Jesus, we ask of thee, because we are taught by thy sacred word, that we cannot be thy Disciples, or even hope to belong to thee, except we live and

walk by thy Spirit ; and that we cannot be the children of God, if we are not led by the Spirit of God.

O Jesus ! And how can this be, if thou givest not thy Holy Spirit to us ; if thou takest not us also into part of thy promise, and pourest not forth thy Spirit into our hearts ? Remember therefore us also, O Jesus, we beseech thee, and now on this great solemnity, communicate to us the Holy Ghost ; that he, dwelling in our hearts, may chase from thence all those evil Spirits, which we have hitherto too much entertained, and by whom we have been too much directed and commanded, to the great prejudice of all, that belongs to our eternal good.

Send therefore, we beseech thee, the Holy Ghost into our hearts, and by his sacred presence and Almighty power, may he chase from thence.

The spirit of sloth, of self-love, and of the love of ease. R. Amen.

The spirit of intemperance and sensuality. R. Amen.

The spirit of pride, vanity, and all manner of Ambition. R. Amen.

The spirit of envy and contention. R. Amen.

The spirit of hatred, detraction, and of all kind of uncharitableness. R. Amen.

The spirit of dissembling, flattering, and lying. R. *Amen.*

The spirit of revenge, passion, and impatience. R. *Amen.*

The spirit of incredulity and profaneness R. *Amen.*

The spirit of immoderate solicitude and worldly care. R. *Amen.*

The spirit of tepidity, coldness, and in-devotion. R. *Amen.*

The spirit of prodigality, and of Covetousness. R. *Amen.*

The spirit of the world, and of a disorderly life. R. *Amen.*

The spirit of lightness and inconstancy. R. *Amen.*

These, O God, and all other evil spirits, may the Holy Ghost, this day, chase from our hearts, and deliver us from all that power, they have had over us, that we may never more be governed by them, never more be led into sin by their suggestions.

Hear us, O God, in the grant of these our petitions, for we cannot but own it, as a subject of shame and confusion to us; that having for so many years learnt thy Gospel, and professed ourselves thy Disciples and followers, we are still so much influenced, and led on by the spirit of the world, of a corrupt nature, and of sin, as if we were still infidels,

and had no knowledge of thy Gospel, or faith in thee, our Redeemer, blessed for evermore.

This, O Blessed Jesus, is a trouble to us, to see, how unlike we are to what we profess; for what have thy followers, O Jesus, to do with those evil spirits, the spirit of the world, the spirit of corruption, and the spirit of sin, which by our profession, we are obliged to renounce? O Divine Saviour, we should have nothing to do with them, but only to renounce them.

Hear us therefore, we beseech thee, and being now sensible of our inward deformity, mercifully deliver us from it: Deliver us from all that tyranny, by which we have hitherto been enslaved. Deliver us from all those evil spirits, to whom we have freely opened our breasts, and have as readily hearkened to them, as we ought to have done to thee, our Lord, and our God.

Thus, O Divine Redeemer, have we made these our idols, we have served them as so many false Gods, in as much as for them we have forsaken the ways of thee, our Lord, and departing from thy Gospel, have chosen to follow them.

But it is enough, O God, it is enough to have been so long misled by these false guides. Now blessed Lord, let thy Holy

Spirit take place, and may we become wholly subject to his conduct. He is our Lord, and may we obey him ; he is our God, and may we hear his voice in all things.

Come Holy Ghost, take possession of our hearts, cleanse them from all evil, and sanctify them a holy habitation to thee for ever.

Govern our inclinations, our affections, and desires ; turn them from all that is carnal, corrupt, and worldly ; give them a relish of what is holy, and teach them to delight in our Lord.

Command our tongue, and now from this moment, put it under such a restraint, that it may no more become the instrument of sin. Teach us when to be silent, and when to speak, and let neither indiscretion nor passion carry it into any excess.

Undertake the conduct of all our conversation : Let neither pride nor other vice have any part in us : Teach us to walk circumspectly, so as to give no offence either to Jew or Gentile. May our whole life be seasoned with moderation, charity, and humility, and grant, in all things, we may be blameless and harmless, as the Sons of God, and followers of Christ.

Let thy holy influence direct us in all things belonging to human life ; in our

clothing, table, and expences, in the distribution of our time, in our dealings, and whatever else falls within our sphere. In all, O God, may thy Holy Spirit go along with us, and ever put us in mind of thy Holy Will. May it shew us what the Gospel teaches, and make us zealous in governing both our inward and outward man by that rule.

Give ear, O God, and be favourable to us in these our petitions; for, behold we see ourselves so very perverse and corrupt, and find so many reasons to carry us out of the way of all reason and duty, that if the power of thy Holy Spirit does not over-rule our inclination, and by his heavenly light direct our reason in the choice of what is good, we can see no hopes, but of perishing under our own blindness and corruption.

Be merciful therefore, we beseech thee, and let thy Holy Spirit be a light to our reason; suffer it not to be biased by any interest, affection, or custom; let it not be darkened by self-love or passion, but in all things help us to discern and judge aright; for how miserable must it be, if our light becomes darkness, and that, which should be our guide, leads us out of the way? Come therefore, O Holy Ghost, and preserve us from all delusion: Help us in every choice,

teach us in all things to discern what is well pleasing to thee, and may we never take the way of self-love, or the world, for the way of the Gospel.

But not only to discern ; teach us likewise, O God, to walk in the way that is right ; for in this also we are in want of thy particular help. Grant us, therefore, we beseech thee, such a firmness and steadiness of mind, as, in all circumstances, to pursue our duty, and never to be over-awed by fear or shame, or by any consideration of what the world will say.

This is very difficult to our infirm nature, which receives such strong impressions from things that are present, and is more concerned about the censures of men, than at thy judgments, O God. But now we most earnestly entreat thy mercy, to remedy this weakness in us. Give us grace to go on steadily, where our duty leads us. Let it now be our method to consider this one point only, *What is thy Will* ; and to keep fixt to it, whatever be the discouraging circumstances that seem to attend it.

May we never more be ashamed of being faithful to our God, nor any more join in what is sinful, for fear of being laughed at. Raise our hearts and our concern, O God, above the mean consideration of the judg-

ments of men, and may we learn to rejoice under such reproaches, as duty brings upon us. It is thou only, O God, art to be our judge, and therefore may it be our daily solicitude to seek thy favour. But, as for the world, may we leave it to its liberty of judging, and never, never, O God, compliment it so far, as to be mad, because that is so.

This, O Blessed Lord, must be the work of thy Holy Spirit in us ; and therefore it is we now send up our prayers and sighs to thy throne, imploring thy mercy in our behalf ; that thou wouldest have compassion on such poor, weak creatures as we are, who believing an eternity before us, are so easily put out of the way that leads to happiness ; and confessing thee to be our God, let every trifling occasion be enough to offend thee, and are more fearful of the breath of men, than of thy judgments.

Help us, O God, and heal us ; for we are weak and miserable. Let thy Holy Spirit descend upon us, and communicate new strength to our souls, that we may be more constant in our profession, and more faithful in every duty.

Say the Hymn as on Sunday.

Let us Pray.

ASSIST us, O Lord, we beseech thee, by the power of thy Holy Spirit, that our hearts may be purified according to thy mercy, and we be defended from all adversities. Through our Lord Jesus Christ thy Son.

EMBER-WEDNESDAY, AND ON THE OTHER
DAYS OF THIS OCTAVE.

JOHN vi. 44, 52.

THIS day being part of the solemnity of the Holy Ghost, let us offer our prayers to the same Holy Spirit, and beg he will this day descend upon us, and communicate to us those holy gifts and graces, which are the surest marks of his abiding in us.

Let us Pray.

ODIVINE Spirit, third person of the sacred Trinity, who proceeding from the Father and the Son, art the same God with them from all eternity, have mercy on us, in this day of thy festival, and descend-

ing into our hearts, leave there the blessing of thy sacred gifts, that by them this poor unhappy clay may be raised above its natural weakness, and be prepared to seek everlasting happiness in the possession of its God.

O Blessed Spirit, thou knowest all our infirmities, and the infinite dangers in which we are, amidst all that corruption with which we are encompassed : Thou seest unavoidable ruin before us, through our great blindness and rashness, if by the effects of the divine goodness it be not prevented.

Have compassion therefore on us in this our manifold misery, which we daily increase to ourselves ; and now manifest thy infinite goodness to us. Perfect in us the work of our salvation : In Christ our Lord we have a plentiful redemption, and through his mercy, nothing is wanting for making our peace with God. But still, O divine Spirit, we are blind and dull ; we are cold and insensible ; we are weak and inconstant ; we are bent upon what is earthly ; we are fond of deceit, and seek those things with greatest eagerness which lead to precipices, and to our eternal ruin.

See therefore, how much we stand in need of thy help, come then, O God of love, O God of infinite goodness, and help us, who call upon thee, who acknowledge our

misery, and thy power, who have seen thy wonders, even in vessels of weakness, and praise thee for the mercies, thou hast shewed to others ; but now, O God, may we find in ourselves the effects of thy goodness, for which we may give thee praise, both now and for ever. This we ask with one voice, and let it be one joy to us, to find the grant of our petitions.

Grant, we may have a true fear of God in our hearts, by which we may be always apprehensive of his judgments, and be more afraid of offending him, than of all the evils we can suffer in this life. *R. Grant us, O Holy Spirit, this thy gift of fear.*

Grant our heart may be so inclined to God, as through a sense of his goodness, to love and seek his glory, to be zealous in his service, and forward in all those exercises, by which we may have hopes of approaching to him. *R. Grant us, O Holy Spirit, this thy gift of piety.*

Grant, our understanding, may be so enlightened, that amidst all the snares of the world, the practices of men, the effects of education, and the frauds of self-love, we may still discern what is thy Holy Will, and what is the way, which Christ has taught. *R. Grant us, O Holy Spirit, this gift of knowledge.*

Grant, we may have courage to perform in all things, what we know to be our duty, and that no human considerations, regard to company or the world, may be able to dissuade us from the execution of thy will. R.

Grant us, O Holy Spirit, this gift of fortitude.

Grant, we may ever have sense to discover those many snares, by which the devil and the world undertake to deceive us, and that no colour of piety or innocence, or other convenience, may be able to persuade us into the dangers of sin. R. *Grant us, O Holy Spirit, this gift of counsel.*

Grant, we may see it reasonable to submit to all the mysteries, which God has revealed and never question or dispute his truths, for being not suitable to our apprehension. R.

Grant us, O Holy Spirit, this gift of understanding.

Grant, we may order, all our lives to the glory of God, whose creatures we are, and amidst the many necessities of life, still seek before all things, the kingdom of God. R.

Grant us, O holy Spirit, this gift of wisdom.

Besides these, O eternal and divine Spirit, infuse into our souls, those graces, which are the fruit of thy residence.

Give us, we beseech thee, the Spirit of charity, by which, amidst the various delusions of the world, we may love God above

all

all things, and our neighbour, as ourselves.

R. Amen.

Give us the Spirit of *joy* and *peace*, by which our souls may be supported with the comfort of a good conscience, and of thy Holy Will being done in us, while trouble and affliction press hard upon us. R. Amen.

Give us the spirit of *patience* and *longanimity*, that we may not faint under troubles, nor be tired with a succession of evils, but hold out with a due submission to thy will, and a comfortable hope in the promises of Christ. R. Amen.

Give us the Spirit of *goodness* and *benignity*, that we may be inclined with affection to thy law, and with compassion to every neighbour, that nothing of hardness be found in us either towards God or man. R. Amen.

Give us the Spirit of *mildness*, that being affable and gentle towards all, we may cast off all passion, severity and roughness, and treat with all in the spirit of our master. R. Amen.

Give us the Spirit of *fidelity*, that with an industrious and watchful care we may satisfy whatever obligations belong to our state, whether in regard of God, our neighbour, or ourselves. R. Amen.

Give us the Spirit of *modesty*, that being under the restraint of virtue and prudence,

we may fall into no kind of excess, but be moderate in every thing, both as to the government of our desires, and the use of all creatures. R. Amen.

Give us the Spirit of *continency* and *chastity*, that we may not live according to the flesh, but keeping it in due subjection to the Spirit may preserve a clean heart, and thus prepare for seeing God. R. Amen.

Hear us, O Blessed Spirit, and grant these our petitions, our necessities oblige us to ask; and may thy goodness oblige thee, to grant them. We see very plainly our manifold miseries, and that through the great corruption of our heart, through our general rashness and blindness, we can expect nothing but destruction, if we are left to ourselves, and to our own ways.

What therefore can we do, but cry out to thee, and repeat our cries, laying before thee our miseries, and desiring help? For thou art the Father of the poor, the comforter of the afflicted, the light of those, that are in darkness. Come therefore O God of comfort and goodness, have compassion on such poor creatures as we are, and help us under all our misery. Deliver us from our own Spirit, and give us thine, give us all those helps, which are necessary to carry us through all the dangers of this world, and

bring us to the state without danger, even to the possession of our God.

Say the hymn, as on Sunday.

Let us Pray.

WE beseech thee, O Lord, that thy Holy Spirit, which proceeds from thee, may enlighten our hearts, and guide us into all truth, according to the promise of thy Son. Who liveth and reigneth with thee, in the unity of the same Holy Ghost.

It being Ember-week, let us join in fasting, humiliation and prayer, as the church requires, and offer our petitions to God, in particular for those, who, at this time, have been or are, promoted to holy orders, throughout the church, that the Holy Ghost may rest upon them, and every way prepare them for that great and difficult charge, to which they are called.

Let us Pray.

O BLESSED God, who, by the blood of thy only Son, hast purchased to thyself a church, for the glory of thy name, and for instructing the whole world in thy saving truths, mercifully secure it under thy protection, and fulfil all thy promises to it,

that it may answer all those holy purposes, for which it was ordained. Be thou the pastor of all its pastors, and by the influence of thy grace, so direct and govern them, that they may be so many lights to the flock, and both by word and example, lead them in the way of salvation.

In a more special manner we recommend to thy fatherly care all those, who, at this time are promoted to holy orders throughout the church. Send forth thy Holy Spirit, we beseech thee, upon these, and give them understanding, that they may truly apprehend the sanctity of their profession, and the greatness of their charge.

Grant to them the spirit of wisdom, that they may discern the things, not only that are lawful, but likewise expedient, and never do any thing unbecoming their character.

Grant them likewise wisdom, to discern between leper and leper, that they may contrive all things for the good of souls, so as neither to discourage the sincere, nor flatter those, who are not truly converted from their evil ways.

Grant them a Holy Spirit, that being chosen out of the world, they may never follow the ways of the world, but by their

example, condemn all its extravagancies and disorders.

Grant them a Holy Spirit, that they may be worthy ministers of the altar, and have a horror of approaching to it unworthily.

Grant them the spirit of zeal, that they may be industrious in promoting whatever is for thy glory, and the edification of their neighbour.

Grant them a laborious spirit, that they may spare no pains in the obligations of their function, and every day give their lives for their flock.

Grant them the spirit of constancy, that they may never be awed by power or interest, into a compliance with what is prejudicial to justice or truth.

Grant them the spirit of perseverance, that they may never be tired in their endeavours for doing good, whatever difficulties or discouragements they meet with.

Grant them the spirit of true charity, that having an abhorrence of covetousness, and of all that has the appearance of loving money, they may be ever ready to serve all, and look for no other recompence, than Christ himself, into whose lot they are chosen.

Hear us, O merciful Lord, in the grant of these our petitions, that the ministers of

thy altar may be vested with holiness, and walk in all things, according to the sanctity of their vocation; that when the chief shepherd shall appear, they may receive a crown of glory, that fadeth not away, and meet the comfort of many souls saved through their labours. 181 vi. 7 AM

To thy fatherly providence, O God, we likewise recommend the fruits of the earth, begging, that, by thy blessing, all may go on prosperously to a plentiful harvest. We also beseech thee to preserve us from all pestilential distempers, both in man and beast, and grant us such a sense of gratitude, that the enjoyment of thy blessings may oblige us, not only to be thankful, but likewise faithful to our benefactor. Hear us, O most gracious Lord, and in thy mercy grant these our requests. *Amen.*

The same is to be repeated on Friday and Saturday, being Ember-Days.

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ON THE FEASTS.

ST. ANDREW, NOVEMBER 30.

MAT. iv. 18. 22.

IT being the day of St. Andrew the Apostle, who being called by Christ, while he was casting his net into the sea, immediately left all and followed him; let us now make it our petition to God, that we also may truly become the disciples of Christ, and follow wherever he calls.

Let us Pray.

O GOD, who, in thy Apostles, hast taught us what it is to be a follower of Christ, be favourable to us on this day, which lays before us so great an example, and grant that from him we may learn, with proportion to our respective circumstances, how to become in earnest the Disciples of Christ.

Teach us, at least, that one lesson, of leaving our nets for him, and upon his call. For thou knowest, O God, that we have our nets, in which we are engaged:

Thou knowest how far we are entangled in them, either so as to be wholly drawn from thee, or very much hindered in thy service.

How this stands with us is wholly known to thee, the searcher of hearts: But in whatever manner it be, we hear confess it before thee to be our misfortune; and we most earnestly beseech thee, on this day of thy Apostle, that we may learn to forsake our nets.

Grant therefore we may open our hearts to Christ calling upon us: Grant we may have a true sense of his infinite mercy and love to our souls, who so often puts us in mind of our unhappiness, so often calls us from our evil ways, and suffers us not to find rest out of him.

O God, this is a great mercy to us, who might otherwise go on blind and unthinking into the depth of sin, and irrecoverable misery. Blessed therefore be our Redeemer for this his goodness; but leave not this mercy, O God, unfinished in us; perfect it, we beseech thee, and by thy grace, so quicken us with a sense of gratitude to him, and of our own interest, that we may with violence break from all our snares, remove all impediments, and overcome all those weaknesses, which have hitherto kept us

back, and been our hinderance from following where he has called.

Give ear to our petition, O God, in this point, and shew mercy to us, for we confess here the great want we have of thy mercy. We often see our disorders, and foresee something of the unhappiness, into which they lead us; we see a necessity of changing our life, and often make proposals of it: But Ah, Blessed God! How soon do we forget all such purposes! How little is enough to overthrow all our resolutions! And thus we still find ourselves going on in the same way, which we so often purposed to forsake. This is one principal occasion of our unhappiness; but now, O Blessed God, we beseech thee to remove it. Confirm our resolutions of amendment, and give us grace effectually to forsake whatever, by the direction of the Gospel, we are to forsake. Make us steady in this, and secure us by thy fatherly hand against all relapses.

Let us no more live on in sinful ways, no more walk on in dangerous ways, no more nourish poison in our breast, no more seek diversion with the hazard of eternity, no more follow the world and self-love to the brink of hell: No, O most loving Father, let it be no longer thus with us: Call us from this unhappiness, and, by the

help of thy grace, may we in earnest forsake it.

Let not custom prevail, or evermore by its violence carry us back to our evil ways.

R. Amen.

Let not self-love have power against us.

R. Amen.

Let no favour to inclinations make us false to our purposes. R. Amen.

Let not the world, or any example, discourage us from pursuing our resolutions.

R. Amen.

Let not company be able to move us from our good designs. R. Amen.

Let not an inconstant, unthinking temper any more be the occasion of forsaking the ways of the Gospel. R. Amen.

No, Blessed Lord, let nothing prevail; but from the example of thy Apostles may we learn so to follow thee, as, like them, never to forsake thee, but still to persevere, amidst all difficulties, till we come to a state which will admit of no separations. Amen.

St. Andrew having followed Christ, and faithfully discharged the Apostolic function in preaching the Gospel, was at length seized and condemned to die on a cross; which was so far from being a terror to him, that he expressed a great desire, by such a death, to give up his soul to God, and therefore embraced the Cross.

with joy ; hence let us pray this day for a large portion of his Holy Spirit ; that from his example, we may learn to bear our Cross with patience and comfort.

Let us Pray.

O GOD, who, both for our trial and punishment, hast been pleased that our life should be mixt with many tribulations ; mercifully assist us with thy Holy Grace, that we may bear them with such a Spirit, as becomes the Disciples of Jesus.

Such a Spirit, O Blessed Lord, as we see in this Holy Apostle, who desirous of following his master, was not afraid of the cross ; but knowing how great an advantage it would be to him, embraced it with joy, esteeming it an honour for the Disciple to come so near the resemblance of his Master's death.

O Blessed Jesus, it is a comfort to us to see thy Apostles inherit so much of thy Spirit, taking up their Cross, as thou commandest, to follow thee with joy. Eternal praise be to thy holy name, for this thy mercy to them ; for this we bow down and adore thee, for this may all generations glorify thee for ever.

But while we admire and honour this Holy Spirit in these thy faithful servants, we have reason to be confounded within ourselves, who professing to follow the same master, can discover so very little of their Spirit in us.

Who acknowledge it our duty to bear all troubles with patience; who believe the rewards, thou hast promised to such, as take up their cross; who honour all those as happy, who have suffered for thee; and yet when it comes to our share to suffer any thing, though but inconsiderable, immediately lose all patience, forget our profession, with all thy promises, and begin to sink under all the thoughts of our unhappiness, as if the cross belonged not to us, and was not designed to exercise, but destroy, our faith.

This, O God, we confess to be too much our practice, and we see it so very contrary to our profession, that we cannot own our weakness without shame; we cannot reflect upon it without humbling ourselves before thee; and beseeching thy goodness to have compassion on us, and by thy heavenly grace to remedy this our unhappiness.

Wherefore, O God of infinite mercy, behold we bow down before thee, we confess all our impatience, and want of resignation;

and that however we profess the Gospel, we are but little acquainted with the Spirit of Jesus. We beseech thee to look upon us, to give us new strength, and a new Spirit, that we may not only admire in others, but likewise find in ourselves the Spirit of our Master.

O God, if it be thy Blessed Will to take from us our usual weakness, which, we often experience in time of any trouble. Moderate in us all kind of passion, fretfulness, impatience, and dejection of spirit. We are very sensible these are not at all agreeable to the Gospel, they become not a Disciple of the Cross.

Wherefore we most earnestly implore thy Goodness, O Jesus, to help us in this point. Raise in us a detestation of what is so very unlike thy Spirit, and the example thou hast given us. Break the force of ill-custom in us, and by thy grace change our unhappy temper.

Thy love is infinite to us unhappy sinners, and thy power is equal to thy love: Both we, and all that is in us, are wholly subject to thee: Command therefore, O Jesus, these poor worms, and let nothing be found in us rebellious to thee. Moderate in us all kind of passion, fretfulness, impatience, and dejection of spirit, for we know these are

not agreeable to the Gospel, not becoming the Disciples of the Cross.

Give us therefore, we beseech thee, an humble mind, and true, solid patience, that with a peaceable submission we may bear all the troubles of this life. R. *Grant us this, O God, because neither impatience nor dejection become the Disciples of the Cross.*

Give us, we beseech thee, a true sense of thy all-governing power, and hence may we receive with content, whatever befalls us by thy appointment or permission. R. *Grant us this, O God, because neither impatience nor dejection become the Disciples of the Cross.*

Give us, we beseech thee, such a lively faith, that we may know how to value the love of our Jesus crucified, and even rejoice in being united with him in bearing our cross. R. *Grant us this, O God, because neither impatience nor dejection become the Disciples of the Cross.*

Give us, we beseech thee, such a government of ourselves, that we may keep in subjection all those inclinations, motions, passions, and inward disturbance, which put us out of that way which thou, O Jesus, and thy Apostles have taught us. R. *Grant us this, O God, because it is patience, and even bearing the cross with comfort, that becomes the disciples of the cross.*

Grant these our petitions, O God, and on this day of thy Apostle, who expressed such a love for the cross, may we renounce all those evil ways, which are unbecoming the cross, and from this time begin to suffer as thou, O Jesus, has taught us both in thyself and thy Apostles. Let this be thy mercy to us this day; and now, as often as we perceive any cross prepared for us, may we embrace it with joy, as St. *Andrew* did. Amen.

Let us Pray.

WE humbly beseech thy Majesty, O Lord, that as the Apostle St. *Andrew* was both a preacher and governor in thy church, so he may be a perpetual intercessor with thee in our behalf. Through our Lord Jesus Christ thy Son.

**CONCEPTION OF THE BLESSED VIRGIN,
DECEMBER 8.**

MATTHEW i. 18.

THIS being the day of the conception of the Blessed Virgin, let us give thanks to Almighty God for this his mercy in the singular prerogatives of the Blessed Virgin, and in thus preparing for the redemption of man.

Let us Pray.

THIS day was conceived the blessed Virgin *Mary* from the stock of *David*, by whom salvation appeared to believers, whose glorious life gave light to the world; let us celebrate with joy the conception of the Blessed Virgin.

R. Let us celebrate the conception of the Blessed Virgin; let us adore Christ her Son, our Lord.

This is that glorious virgin, of whom it was promised from the beginning of the world, that she should bruise the serpent's head, and by her seed concur to the redemption of man.

O Glorious Virgin Mary, belle

R. *Let us celebrate the conception of the Blessed Virgin; let us adore Christ her Son, our Lord.*

This is that glorious virgin, whose humility our Lord regarded, and who was chosen out of all women to be mother of our Redeemer.

R. *Let us celebrate the conception of the Blessed Virgin; let us adore Christ her Son, our Lord.*

This is that glorious virgin, who, by a message from heaven, was declared full of grace, and that *our Lord was with her*, and by the spirit of God is stiled, *blessed amongst women.*

R. *Let us celebrate the conception of the Blessed Virgin; let us adore Christ her Son, our Lord.*

This is that glorious virgin, who, upon the angel's declaring, conceived the Saviour of the world, and became mother of our Redeemer.

R. *Let us celebrate the conception of the Blessed Virgin; let us adore Christ her Son, our Lord.*

Let us Pray.

O GOD, who in the conception of the Blessed Virgin didst prepare for the

great work of man's redemption; grant that we, who have a true faith of this mercy, may now find the effects of it in the good of our souls.

And be thou blessed, O God, on this day; may the works of thy mercy be the increase of thy glory: For this end behold we now bow down, adore and magnify thy holy name, giving thanks for all thy goodness to us undeserving sinners, and beseeching thee that the sense of thy mercies may so enter into our hearts, as to go beyond the ceremony of keeping a day, and oblige us to be ever faithful to thee. *Amen*

On this festival let us put up our petitions to God, that, whereas his grace was so eminent in the Blessed Virgin, as to appear in so many prerogatives of holiness, we also may on this day partake of the same divine gift, and imitate those virtus, which in her we admire.

Let us Pray.

O GOD of mercy, look upon us, we beseech thee, this day, that while we honour thy gifts in the Blessed Virgin, we may endeavour to imitate her virtues, and have a part in that glory, which is the reward of her sanctity.

There is nothing we can desire more than thy favour, O God; and by what means can we more effectually seek it, than by following her example, who was so grateful in thy sight? Grant therefore it may be our daily endeavour to follow there, where we see her so well-pleasing to thee.

It was her great humility, thy gift, which turned thy eyes upon her; for this wast thou pleased to distinguish her by particular blessings from all women, and chuse her to be mother of our Lord. Grant we may endeavour to imitate her in her humility. R.

Grant it, O Lord, we beseech thee.

For this end, O Lord, grant we may never value ourselves, or despise our neighbour, upon any supposed advantage, but ever give the glory to thee, our God, and still remain humble in our own eyes, under the conviction of our own real and manifold unworthiness. R. *Grant this, O Lord, we beseech thee.*

Grant that upon the lively sense of our own sinful unworthiness against thee, our God, we may ever judge ourselves the most vile and contemptible of all thy creatures; and hence conclude it an unreasonable injustice, for us to use any means, either in words or actions, for gaining esteem, or

being thought valuable in the world. R.
Grant this, O Lord, we beseech thee.

Grant that upon the same motive we may conclude contempt to be our due, and hence receive all reproach, contempt, abjection and oppression, whether from thy hand, O God, or from our neighbour, with a contented mind, and ever humble ourselves under it, as justly belonging to us. R.
Grant this, O God, we beseech thee.

The singular purity of the blessed virgin being likewise what very much recommended her to thy favour, O God, we ask likewise this grace, that we may obtain a clean heart, and never do any thing that can defile it.

Let thy grace therefore, O God, strengthen us against all evil of this kind, and for this end help us, we beseech thee, in keeping a strict watch upon our heart, that we may fence it against all sensual affections, and never suffer it to take any pleasure in what is so contrary to the sanctity of our profession, and so displeasing to thee.

Help us likewise, O merciful Lord, in keeping a like guard upon our thoughts, so as to allow them no liberty of sinful amusements, but, without any delay, to banish from them whatever is in itself evil, or under any disguise, is likely to lead into sin.

Teach us likewise, O Lord, to govern our words, our actions, and all our senses, so as to let none of these be the instruments of sin. We know, O God, how holy our profession is; we know how solemnly we have renounced the devil and his works; we know with how great a price we have been redeemed from the slavery of the devil; and therefore that it must be a sin unto damnation to give our hearts, our bodies, our tongues, our senses, after this, to the command and service of the devil.

Deliver us therefore, O God, we beseech thee, from all his snares, give us strength to stand against his assaults, and may we never concur in any thing, that can be serviceable to the designs he has of our ruin. Create in us a clean heart, and by this may we labour to see thee, our God, and be companions of those, who follow the lamb.

There being also a wonderful conformity in the Blessed Virgin, by which she became entirely resigned to thy Holy Will under all troubles, and in this was well-pleasing to thee; mercifully grant, O Blessed Lord, that it may be our daily endeavour in this to follow her steps.

That in time of trouble, we may labour to be patient. R. *Grant this, O God.*

That under every weight, we may labour to preserve a composed mind. R. *Grant this, O God.*

That under all disappointments, losses and afflictions, we may with a ready submission embrace all thy appointments. R. *Grant this, O God.*

That in all inward oppression, pain, sickness, and in death, our wills may be wholly resigned to thine, O God. R. *Grant this, O God.*

Let us Pray.

O ALMIGHTY and everlasting God, who knowest the great difficulty we have in all kind of suffering, and how many ways we offend thee, through our usual impatience; grant us now, we beseech thee, a better Spirit, and confirm us in such a true submission, that amidst all kinds of troubles we may stand firm, and never lose our peace in thee.

Grant us likewise such a solid zeal for all that is good, that we may at all times set before us the life of the Blessed Virgin *Mary*, and from her example and crown be spurred on to the imitation of whatever we see eminent in her, that though we can have no hopes of coming up with her, yet we may

have the comfort of following her, though at a distance; grant us, O Lord, thy grace, for it is thus only we can hope to see the effect of our prayers.

Let us Pray.

WE beseech thee, O Lord, bestow on thy servants the gift of thy heavenly grace, that the solemnity of the Blessed Virgin's conception may be to them the increase of peace, to whom her bringing forth a Son was the beginning of salvation. Through our Lord Jesus Christ thy Son, who lives.

EMBER-WEDNESDAY IN DECEMBER.

IT being Ember-week, in which we are required to humble ourselves in fasting and prayer, let us comply with the orders of the church, and now offer both our fast and our prayer to Almighty God, as the church directs. And first let us pray for the fruits of the earth.

O God, by whose blessing the earth is fruitful for the relief of our necessities, be favourable to us at this time, and give thy wonted blessing to the earth, that whatever

seed is committed to it may bring forth its increase for our support and comfort; and that finding the wonderful effects of thy goodness, we may be mindful of the mercy, and give thee the glory.

Wherefore, O God, we beseech thee, look not upon our unworthiness, nor upon those manifold sins, by which we ungratefully abuse the fruits of the earth, in the support of our luxury, gluttony, and intemperance: For if thou regardest these, we confess nothing can be expected by us, but the withdrawing of all thy blessings, in punishment of our iniquities.

We beseech thee therefore, O God, let not thy justice, but thy mercy, take place: We confess our sins, while we ask thy favours; and hope, that as in former times thou hast been moved with compassion to thy people, upon their humbling themselves in fasting and prayer, so likewise thou wilt have regard to our humiliation, and deal with us more mercifully, than our sins deserve.

Hear us therefore, O God, and for the sake of thy elect continue to us thy usual blessings. Let the earth be watered with thy heavenly dew, and by thy benediction may it bring its increase, that we being supplied with our necessary support, may every day praise

praise thy name, and partaking of thy gifts, never fail in our thanksgiving, to thee the giver.

Let us pray likewise for all those, who at this time receive holy orders.

O GOD, who hast ordained thy church to be provided with pastors for the good of the flock, have mercy on all those who at this time are promoted to holy orders. Give them a Spirit answerable to their function, that they may be a light to all those, who are to be under their charge. Give them a zeal for the good of souls, that they may be ready to do good to all, according to their necessities, and be prepared at all times to give their life for their flock.

And since thou hast called them out of the world, let the world we beseech thee, have no part in them; grant therefore, they may separate themselves from all its corrupt and dangerous ways, and never do any thing unbecoming the sanctity of their state. Take from them all degrees of covetousness, and may they do nothing for filthy gain.

O God, be thou their guide and counsel in all their ways, both in their business, in their conversation and diversions, that in no part of their lives they may give offence to

any, but do all to the edification of their neighbour, and to the increase of thy glory, O God.

Let us pray likewise for a seasonable time, that God would preserve us from all pestilential distempers.

O GOD, in whose hands are all creatures, mercifully dispose all, so that they may contribute to our life and health, and not to our destruction. We must acknowledge, we have offended thee in all thy creatures; and that, if all these were to be armed against us, we could not complain of any injustice, because our sins deserve even the greatest of thy rigours.

But, O God, behold we appeal to thy goodness, beseech thee to forgive our iniquities, and to oblige us to be more faithful to thee by the wonders of thy mercy, and not of thy justice. Wherefore, O God, have compassion on us at present, and grant us a good season, deliver us from all pestilential distempers, whether in man or beast, give us a healthful time, and by the enjoyment of thy blessings, convince us of our ingratitude, and overcome our evil by thy good. Hear us, O Blessed Lord; look

upon the humiliation of thy people, and mercifully grant our requests. Amen.

The same is to be repeated on Friday and Saturday of this week.



ST. THOMAS, DECEMBER 21. **O** JOHN xx. 24, 29.

THIS being the day of St Thomas the Apostle, who, when Jesus was going into Judea, and his Disciples apprehended great dangers, cried out to them, Let us also go and die with him; hence let us take occasion to beg of God this Spirit, that we may ever accompany Christ in all his ways, and rather venture our lives, than depart from him.

Let us Pray.

O GOD, by the direction of whose goodness we are required to observe the days of the Apostles, that by honouring their memories we may be led on and encouraged by their example; mercifully grant, we may keep this day with such a disposition of sincere piety and faith, that we may receive

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the effects, thy goodness has designed for thy faithful in the institution of it.

And since we have so eminent an example of zeal in the Apostle, whose festival we celebrate this day, grant us, we beseech thee, O Lord, such grace, that we may learn this lesson, and every day live in the practice of it.

Grant we may become true Disciples of our Master, and not only follow him in such easy ways, where we have inclination or interest to lead us on, but likewise where we have difficulties and discouragements to meet us; that being proved in these, and found faithful, we may receive from thee an everlasting crown.

Grant we may unite ourselves every day with the sacrifice of Christ upon the cross, that as he offered himself to death for us, so likewise, with this Apostle, we may be always in a disposition of dying with him.

Hence, O God, we ask this spirit of thee, that we may at all times be upon the watch, to observe what part of our lives Christ demands of us, and as his law requires of us, so we may be ready to make a surrender.

If he calls upon us, in the discharge of our duty, to part with our ease and our rest: Grant we may surrender it, and so far be

prepared to join our sacrifice with his, and die with him. R. *Grant this, O Lord, we beseech thee.*

If he calls upon us, for the observance of his commands, to part with our inclinations and desires : Grant we may surrender them, and so far be prepared to join our sacrifice with his, and die with him. R. *Grant this, O Lord, we beseech thee.*

If he calls upon us to part with company, and from the ways of the world, that so we may forsake the dangers of sin, and live by his spirit : Grant we may surrender ourselves and so far be prepared to join our sacrifice with his, and die with him. R. *Grant this, O Lord, we beseech thee.*

If he calls upon us, by the appointments of his providence, to go through many troubles, or by losses, pain or sickness, to part with all the comforts of life, and be forsaken by men : Grant we may surrender ourselves, and so far be prepared to join our sacrifice with his, and die with him. R. *Grant this, O Lord, we beseech thee.*

If he call upon us to part with our goods, our liberty or life, in testimony of our fidelity to his Gospel : Grant we may surrender ourselves, and be prepared even so far to join our sacrifice with his, and die with him. R. *Grant this, O Lord, we beseech thee.*

Hear us, O Lord, we beseech thee, and mercifully grant these our petitions, for we are sensible, that, being the Disciples of Christ, it is our duty to follow him; and that being bought with the price of his blood, we are now his right and property, and we cannot refuse whatever he demands of us, though it be our lives, without the guilt of injustice.

Deliver us therefore, O merciful Lord, from all niceness and immoderate self-love, such as sacrifices our lives to our inclinations, and not bearing the difficulties of self-denial, makes us strangers to the ways of thy Gospel; but grant us, we beseech thee, this part of an Apostolic Spirit, that we may be ever ready to follow thee wherever thou callest us, and never permit any arguments of self-love or the world to hinder us in this our obedience. Come Jesus, behold we open our hearts to thee; come take possession of us, and let thy Holy Spirit enlighten, direct and govern us, both now and for ever. Amen.

St. Thomas having doubted of Christ's resurrection, was so far favoured by his Master, as to put his hands into his sacred wounds, and thus being cured of his incredulity, cried out, My Lord and my God; hence let us make it our petition, that God would please to confirm this petition now we are all guided the

us against all doubts of faith, and likewise deliver the whole world from error and infidelity.

Let us Pray.

O GOD, who seest our manifold weakness, and that we have no remedy but from thy hands, have compassion on us, and be our Physician; heal all our distempers, but particularly on this day we beg the like mercy thou wast pleased to shew to this thy Apostle: suppress all seeds of infidelity that yet lie concealed in our hearts, remove all doubts, and mercifully confirm us in all those truths, which thou hast revealed.

Deliver us from all undue working of our *imagination*, teach us to keep it within the bounds of a just restraint, and never suffer us to be so indiscreet, as to confide in such an *undertaker*, when it pretends to be an *examiner* and *judge* of thy mysteries.

Deliver us, O God, from the ill effects of a boundless *curiosity*: And where thou hast been pleased to set a *veil*, teach us to be content, without presuming to remove it, till it be done by thy hand.

Deliver us from the unreasonable attempts of our own *reason*, and let thy grace be the guide of this our guiding faculty. Prevent our being wise in our own conceits; and

never let us undertake to measure, what at present we cannot see nor comprehend.

Teach us to submit to the *darkness* of our state; and since the desire of knowing was the first occasion of sin, may we now be content with the punishment of it, and embrace the justice of being bound to believe without seeing.

Thus, O God, may all our faculties be subject to thee, and confess thee to be their Lord and their God, by a ready submission to what thou hast revealed. For my part I acknowledge here before thee the weakness and uncertainty of my reason and judgment: I am subject to great mistakes about common objects, and am still worsted in all my enquiries, and how then can I pretend to determine mysteries, and pronounce upon things divine, without the guilt of presumption, and the danger of error?

Wherefore, O God, I here declare I have an entire distrust of myself, and my confidence is in thee. Thou art the essential truth, and canst not be deceived; and I can have no security from error, but by hearing and believing thee. Hence, O eternal truth, I firmly assent, with an undoubting faith, to all whatever thou hast taught, whether by thyself, or by those, whom thou hast commanded me to hear;

I give no commission to my reason to examine thy truths, to see whether it approves them; but I only examine this one point, whether they have thy authority for being received, and with this I believe. For my reason, O God, has nothing to do but to submit without doubting, where there is no doubt of what thou hast said.

I beseech thee, O God, may this be my method all my life, and let thy grace so strengthen me in it, that neither any temptation of the devil, nor melancholy clouds, nor vain philosophy, nor delusion of reason, may ever oblige me to forsake it. Grant this, O God, and thus may I go on steady amidst all my natural blindness and weakness.

Grant the like favour, O Lord we beseech thee, to all christians. Open the eyes of such, as are in error, in whatever part of the world they be, and mercifully direct them to the truth: In particular we ask for this nation, that thou wouldest please to heal all its divisions, and bring all to the unity of faith: Remove all blindness and passion, and open the hearts of all to understand how great an interest they have in truth.

Have mercy likewise on all those barbarous and infidel nations, who have not a

knowledge of thee their God, or of Jesus Christ, whom thou hast sent. Thou hast infinite ways in thy providence, by which thou canst give them new light, and bring them into thy fold; shew this mercy to them, we beseech thee, that all nations may praise thy goodness, and with one voice glorify thy Holy Name.

Let us Pray.

GRANT, O Lord, we beseech thee, we may rejoice in the solemnity of Thomas thy blessed Apostle; that we may be always relieved by his patronage, and with a becoming piety follow him in his faith. Through our Lord Jesus Christ thy Son.

CONVERSION OF ST PAUL, JAN. 25.

MATTHEW xix. 27, 29.

THIS being the memorial of St. Paul's conversion, when God called this greatest persecutor of the church to become so great an Apostle; let us on this day implore the mercy of God, that he will likewise call us from

all our evil ways, and make us his faithful servants.

Let us Pray.

O ALMIGHTY and Everlasting God, whose mercy is above all thy works, and who hast given us a particular instance of thy goodness in the wonderful conversion of this great Apostle: Grant, we beseech thee, that by the encouragement of this day's mercy, we may duly seek for mercy, and effectually find it.

O God, to whom is known the unhappy state of our souls, through the many iniquities we have committed, and the great corruption to which we are at present subject; have compassion on us, we beseech thee, and now touch our hearts with a powerful grace, that we may have a true sense of our own inward deformity, and a real horror of all our sins.

Make us now understand, how great has been the evil of forsaking thee our God, and persecuting Jesus Christ by our iniquities, who has shed his blood for our salvation. Open our hearts, that we may see all the evil we have done, and no longer go on blind and perverse to our own destruction.

Stop us now in our way, and let thy heavenly light shine upon us: Humble us to the ground with *Saul*, and may the apprehensions of thy judgments seize us with terror: Give us a dislike of our own ways, and being convinced of the corruption of our own wills, may we now surrender ourselves entirely to the conduct of thine, and with this convert cry out, *Lord, what wilt thou have us do?*

O God of infinite mercy, shew this mercy to us, and now (by thy grace) change our hearts. Give us a sincere and hearty repentance; let us no more be deceived with passing purposes, but in good earnest forsake the evil we have done, and undertake such methods, by which we may overcome whatever corruption is our present danger.

Thou wast pleased to direct *Saul* to one, who was to teach him thy will, and instruct him in all he was to do; shew the like mercy to us also, O God, and let thy providence put us under such conduct, where we may be truly taught thy Holy Will. Hence, O Blessed Lord, we beseech thee to deliver us from all deceit, and while we propose to ourselves repentance, may we never be so contradictory to our own designs, as to decline those persons, who are most

likely to teach us the ways of true repentance, and of thy Holy Will.

Grant likewise; in making our peace with thee, we may farther observe thy own method in the conversion of this sinner. He was three days blind; that is, by thy order had his eyes shut against the world, and totally retired from it for three days: For the same time he kept a most rigorous fast, without eating or drinking, and continued in prayer. Thus was time giving him for humiliation, contrition and penance, before *Ananias* imposed his hands upon him, as the Minister of Christ.

O God, this being thy own prescription, in reconciling a sinner, and this in the new law; grant we may hence take our measures; and as often as we depart from thee by sin, endeavour by these steps to return to thee, and seek the favour of thy peace. O God, if ever my unhappiness be such, as to go at a distance from thee, may St. *Paul's* conversion be the rule of mine; for thus I may hope it to be sincere.

But not only to us, but to all sinners, O Lord, extend the mercy of this day. To thy infinite goodness therefore we recommend, O God, all such, as by sin are under thy displeasure; beseeching thee that,

with *Saul*, they may find the effects of thy compassion.

Have mercy on all those, who persecute thy church, and are injurious to Christ in his members. Open their eyes, O Lord, we beseech thee, that they may see the injustice of their ways; that they may no longer be carried on by a mistaken zeal, and think they do thee service, while they are striking at thy servants. Touch their hearts, O God, and with *Saul* may all these receive new light, and be converted to thee.

Let all others, O Blessed Lord, partake of thy mercy, who live in a sinful state, who have turned away their eyes from their God, and work iniquity. Leave not these, we beseech thee, to themselves; nor give them up to a reprobate sense: but let thy goodness be moved upon them, and give them a sense of their unhappiness.

We can plead nothing for them, being through their sins, unworthy of all thy favours: But, O God, we appeal to thy infinite goodness; to that goodness, which in compassion to sinners sent thy only Son to seek the lost sheep, and bring him back to thy fold. Let this have regard to them, for behold they are as so many sheep gone astray, and must certainly be lost for ever, if thou,

O Lord, do not stop them in their evil ways, and recal them to their duty.

Shew this mercy therefore to them, we beseech thee, and have compassion on all in sin. Let not thy own creatures any longer live on in rebellion against thee, nor those, who have been redeemed, any more trample on the blood of the lamb. Renew thy mercies in them, and let not their iniquity be a check to thy goodness, since it is the glory of mercy to do good to the unworthy.

Hear our prayers, O most loving and bountiful Lord, and let not so many wretches perish in their sin: Behold after so many ages, we glorify thee for thy mercy to this Apostle: Let other sinners partake of the same, that thy name may be glorified by all generations.

Let us Pray.

O GOD, who hast instructed the whole world by the preaching of Blessed Paul, thy Apostle, grant, we beseech thee, that we who this day celebrate this conversion, may by his example come to the possession of thee. Through our Lord Jesus Christ thy Son.



THE PURIFICATION OF THE BLESSED
VIRGIN, FEB. 2.

LUKE ii. 22, 32.

THIS being the day when the Blessed Virgin, as was prescribed by the law of Moses, went to the temple to be purified, after her delivery, and to present her Son Jesus to our Lord; let us go likewise with them to the temple, and there offer our prayers, as we are directed by the ceremony of this day.

Let us Pray.

WE give thee praise, O Eternal God, for the subject of this day's devotion; for the great humility in thy Son Jesus, and in his virgin-mother, in complying with a ceremony of the law, to which they were nothing obliged; such a ceremony, as seemed to dishonour the divinity of the Son, and the privilege of the mother, in the sanctity of her conceiving and being delivered.

This, O God, was a great condescension, that thy eternal son, with the Blessed Virgin, should appear in the rank of sinners, and voluntarily submit to such a law, which, in the eye of the world, puts them upon the

level with the rest of mankind, with all that are born of the feed of *Adam*.

It was another humiliation, that thy only son, being offered according to the law, should be redeemed with a pair of turtles, or two young pigeons, being set, like other poor children, at so mean a rate. But all this is the effect of thy mercy to us, for which eternal thanks are due to thy name.

It was to give us an example, and teach us the ways grateful to thee, and most effectual for our salvation. For this end thou wast pleased that thy increased word, God the Son, infinite in Holiness, should appear under the character of a sinner, being reputed as the meanest of those, who are born of women; and that his mother, though *full of grace*, should take part in the same humiliation.

O God! How ought we to bow down and adore this infinite mercy! And how ought the pride of us sinful worms to be confounded at the sight of heaven, and all holiness, thus humbled before us.

O Blessed Lord, we acknowledge thy mercy, and our misery, and now, under the confusion of our intolerable pride, we beseech thee to have compassion on us, and deliver us from this monster, which thrives so prodigiously amidst dirt and filth.

Give us a true sense, we beseech thee, of this unhappy evil, and being by profession Disciples of Christ our Redeemer, grant us an abhorrence of that, against which he made such early war, and the interest of which we cannot now espouse, but by being his enemies. For what can we now have to do with pride, who are the followers of a God humbled for our salvation. the nation

O Blessed Jesus, who hast done so much for us, and especially to teach us this lesson, that in pride is our ruin, and that humility is the character, which most effectually recommends us to the mercy of our God; extend this mercy to us, and give us a docile heart, such a heart, as will allow no favour to what thou hast forbidden, nor pretend to find rest out of thy law.

Grant we may, with a jealous eye, observe all the motions of pride, and with resolution stand against whatever of these we can discover in us. Grant we may weaken it by studied humiliations, and never depart from thy ways, upon the apprehension of the world's having a meaner opinion of us.

Teach us to fear all those methods, which the world recommends in favour of pride; as likewise which pride recommends in favour of the world; because this is a confederacy against the spirit of the Gospel,

and we cannot be a party with it, but by forgetting to whom we belong.

But for those ways, which are in the practice of charity, of self-denial, of poverty of spirit, of penance, of a crucified life; these, O Jesus, may we be zealous to follow, because they are the ways which thou hast taught us: And however this practice may be often attended with our own abjection, with doing what seems beneath us, with what pride disapproves, and what the world may censure and laugh at, yet, O Blessed Redeemer, let not this be our discouragement, let not this put us out of the way, but give us a Spirit to go on there more steadily, where we observe our own humiliation; because it is here we have thee for our guide; and as, by walking in other ways, we shall find self-love and the world; so by going on in these we shall have the greater assurance of finding thee. And what is all our profession, what is all our religion, but for this! Grant therefore, O Jesus, on this day of thy own humiliation, and of this Blessed Virgin's, we may learn this important lesson; learn to be humble, learn to walk in all the ways of an humble Spirit. *Amen.*

Jesus being this day presented to our Lord in the temple, let us this day make an offering of

ourselves to God, and beg that being consecrated to him, we may be his for ever.

O Eternal God, creator of the world, Sovereign Lord of all things, behold, with the divine victim offered to thee, this day in the temple, we offer ourselves, our souls, our bodies, our hearts, our senses, with all whatever belongs to us. Accept, we beseech thee, the offering we make; take it into thy protection, and confirm it to thee by thy particular grace.

We acknowledge, O God, we have been consecrated to thee by the blood of our Redeemer; this is done in our baptism, when our hearts are anointed and consecrated by the Holy Spirit. And most unhappy are we, if what is thus consecrated to thee, our God, we give to idols, and sacrilegiously prostitute to the service of the devil.

Wherefore, O God, sensible of thy undoubted right in us, and of the danger we are in, from our own corruption, of being unjust, we this day renew the memory of our consecration, by a new oblation of ourselves to thee; and most earnestly implore thy help for securing thy own right in us, so that neither any corruption within nor charm without, may be able to draw us from the duty we owe to thee.

For this end, we beseech thee, O Blessed Redeemer (who wast this day declared the light of the Gentiles) to become a light to us, to direct us in all our ways ; we must acknowledge our best discerning faculties to be very weak of themselves, and so unhappily subject to be imposed on, that we cannot with any confidence depend upon them, without danger of being led out of the way.

Hence we can have no security but under the conduct of a safe and saving guide. And who can be this guide to us, but thou, O Jesu, who being the wisdom of the Father, art not subject to error, and being the light of the world, as well as the Redeemer, hast no darkness to make thy conduct hazardous.

Come therefore, O Blessed Jesu, be a light to us, to direct our uncertain steps ; undertake to guide us through all the difficult and dangerous ways of this our pilgrimage, and secure us against all the false lights, which on every side are ready to lead us into snares.

Undertake this mercy for us, be beseech thee, for it is thus only we can hope to be just, in securing the offering, which now we have made to thee, O Jesu hear us, and this day shew thyself a Saviour to us. *Amen.*

Let us Pray.

ALMIGHTY and everlasting God, we humbly beseech thy Majesty, that as thy only Son was this day presented in the temple in the substance of our flesh, so we likewise, through the effect of thy grace, may be presented to thee with clean hearts. Through the same Lord Jesus Christ thy Son.

AFTER TAKING A CANDLE.

CANDLES being blessed and distributed on this day, in memory of Christ's being acknowledged and declared the Light of the Gentiles; in taking the candle we are to confess Christ to be the true light of the world, and beg that he will mercifully please to be a light to us, both living and dying.

O Blessed God, it was the effect of thy grace in old Simeon, that he did this day take the infant Jesus in his arms, and confess him to be the Saviour of the world, and Light of the Gentiles: Behold with the same faith, which is likewise thy gift, I bow down and adore Christ my Redeemer, I acknowledge him to be thy only begotten Son, to be God,

equal and consubstantial with thee from all eternity.

I confess him to be the Redeemer of the world, and that having taken flesh of the Virgin *Mary*, he is both God and man in the same person. I confess him to be the one mediator, through whom alone we can hope for salvation ; and that for his infinite mercy and love to man, I am bound to adore, serve, and love him for ever.

But how can I do this, who am nothing but weakness, misery, and sin ! Wherefore O Jesus, behold I turn to thee, and implore thy goodness in behalf of this poor unhappy sinner. Undertake my protection, I beseech thee, and teach me thy Holy Will.

I have but this one thing above all others to do, which is to seek my God, and to obtain in him everlasting rest. But how unhappy am I, who have the world, with its various cheats, every day endeavouring to draw me out of the way, who have my friends leading me into many snares, and which is worse, who have so many passions to corrupt my reason, that with plausible arguments I transgress my greatest duties, and sit down in a false peace, while I am sacrificing to *Baal* or *Mammon*, and posting on in such ways, which it is to be feared end in destruction.

These being my unhappy circumstances, into which I have been brought by sin, I can see nothing but despair in myself, and my only salvation is in thee, O Jesus; help me therefore, O most loving Redeemer, and be a guide to my uncertain steps. Be thou my light, and direct me in all my ways. Discover to me the falsity of the world, that I may not be deceived by it; the deceitful pretexts of my own corruption, that I may not be misled by it; shew me all the snares which lie before me, that I may not be surprised in them through my own folly, rashness, or indiscretion.

I confess, O God, it is by these I have been too often deceived, and by following such advisers have provoked against me thy frequent displeasure; but I sincerely now desire it may be so no more, and therefore from this moment I beg thee, O Jesus, to be the guide of my whole life, and to keep me steady under thy conduct, amidst all the dangers of being led out of the way.

Remember I beseech thee, my great weakness, and since one merciful design of thy incarnation was to enlighten every man that comes into the world, fail not to perform this charity in me, for behold I am blind, and subject to false steps, and there is no remedy of my unhappiness but through thee.

Hear

Hear me, O Blessed Jesus, and let thy mercy appear in the relief of my misery. I offer myself this day to thy direction, and it is my hearty desire, from this moment never to follow any other motion, but what thou approvest. How happy a day would this be to me, were this my desire to be accomplished! Let thy light go before me, O Jesus, and give me such a sincere and docile heart, as ever to follow where thou directest. O Jesus, enlighten my eyes, and let me no more walk in darkness.



ST GEORGE, APRIL 23.

THIS being the day of that holy martyr, whom our pious ancestors have made choice of for the patron of our nation; let us this day make our addresses to Almighty God, in behalf of our country, that he would please to pour forth his blessings upon it, and by his Holy Grace, make us a chosen people.

Let us Pray.

O GOD, who hast been pleased to magnify thy name amongst our primitive ancestors, and to distinguish them by the par-

ticular marks of their piety ; revive the same mercy to us, we beseech thee, that now in our days, we may seek thee with all our hearts, and zealously labour to copy out the examples our forefathers have left us.

For this end, we most humbly implore thy goodness, to have compassion on this our country, and by thy powerful grace to remove from it, whatever is provoking or displeasing to thee.

We confess, O God, our disorders are many, and so infinitely do evils abound amongst us, that we have reason to fear the most rigorous of thy scourges ; and if thou shouldest wholly abandon us to the ways of our own iniquities, we could not be surprised at it, nor ask, Why hast thou done so to us ?

But, O most Gracious Lord, as we confess our manifold unworthiness, so we likewise acknowledge thy mercies to be infinite ; and therefore with a full confidence in thy mercy, we now make our petitions before thy throne, beseeching thee to have compassion on us, and not to manifest thy justice in forsaking us, but thy goodness in saving us.

O God ! how terrifying have thy judgments been in many other nations ; which in punishment of their iniquities, have been

wholly abandoned by thee, and have had infidelity to become the punishment of abu-
fed christianity?

What are become of the seven churches of *Asia*, the first seats of the christians, honoured by the Apostles, and sanctified by the blood of Martyrs? There was thy name, O God, formerly glorified both by a faithful people and holy pastors. But what has since been the effect of thy service neglected, and corruption growing in among them?

Thou hast in thy justice forsaken them, and left them to be overthrown by their own vices, or by their enemies. Thou hast quite withdrawn thyself from them; so that for these many ages, some of them are become a heap of stones; others have scarce a remembrance in their own ruins; and what remains in others, is only the mark of thy wrath against them, in their ancient churches, turned to the service of *Mahomet*.

How terrifying, O God, are thy judgments upon sinners! But have mercy upon us, we beseech thee, and let not our names also be upon the register of generations to come, as new instances of thy justice.

What again are become of the numerous churches of *Africa*, in which flourished so many learned and holy Bishops; in which were assembled so many councils; in which

so many glorious Martyrs gave their life for Christ, and a pious people shewed their zeal for truth?

All these are, many ages since, quite overthrown, and christianity is so entirely rooted out, that in all those vast countries there is scarce a christian to be found.

In this manner has sin provoked thy wrath, O God, and drawn down thy judgments upon that unhappy people, to the entire desolation of all religion; so that they, who would not be good christians, in the profession of the Gospel, are now in their generation under the Turkish yoke, Mahometans or Heathens.

How terrifying, O God, are thy judgments upon sinners! But have mercy on us, we beseech thee, and let not our names also be upon the register of generations to come, as new instances of thy justice.

Many other nations and people there are, who being called to the christian name, have abused this mercy, and by their provoking sins, have turned away all mercy from them, to the utter ruin of their generations after them.

But, O God, we beseech thee to have mercy on this our nation and people, and let not us also be an instance of this thy justice.

Look upon us with compassion, and by the power of thy grace heal all our wounds.

Open the hearts of all those, whose judgments are corrupted with error, and by thy heavenly light, lead them into thy saving truths.

Give a check to that liberty, which is in favour of atheism and irreligion, and convince all those of their base ingratitude, who employ their wits in undermining christianity.

Heal our manifold divisions, and let nothing spread, which is not agreeable to thy sacred word, and to what thy Apostles taught.

Take away all sinful customs, and reform those many vices, by which we have hitherto, for so many years, been treasuring up anger against ourselves.

Root out all the spreading evils of injustice and fraud, of gluttony and drunkenness, of sensuality and pride, of covetousness and prodigality, and all manner of intemperance, hypocrisy and excess.

Take away all uncharitableness, that nothing may be done out of malice, hatred, or revenge. Let not favouring an interest or party be any more the rule; but may justice, charity and unbiased reason prescribe measures to all, that is done. May there be

no more biting and devouring one another ; but may all be united in the spirit of love.

Take away from the hearts of this people that worldly spirit, which fixes souls to the earth ; and communicate to them the spirit of thy only Son, and of his Holy Gospel, which may turn them towards heaven, and oblige them to be zealous in working out their salvation.

Quicken in them the life of the spirit, more than of the world, that they may labour to conform themselves to the life of Jesus Christ ; that they may walk in his ways, observe his commands, and be afraid of all that which can render them displeasing to thee.

Perfect them O God, I beseech thee, in all good, and make them a chosen people ; and thus, O Lord, deliver us from thy judgments, and prepare us for everlasting blessings.

Let us Pray.

O GOD, who, by the merits and intercession of thy Holy Martyr St. George, doest comfort thy people : Mercifully grant that we, who by him petition for thy blessings, may by thy grace obtain what we ask. Through our Lord Jesus Christ thy Son.

ON EVERY DAY OF THIS OCTAVE.

TO thy mercy, O God, we recommend this nation, most humbly beseeching thee to have compassion on it, and by thy powerful grace to deliver it from all evils both temporal and spiritual.

Deliver it, O God, from all those evil ways, by which it transgresses thy commandments, by which infinite Souls are led to destruction, and thy holy law brought into contempt.

O God! It is an afflicting sight, to see an universal corruption, where thy name is professed. But we appeal to thy goodness, O Blessed Lord, for the remedy of this unhappiness, and most humbly beg, thy grace may remove whatever is displeasing to thee.

Undertake, we beseech thee, this cure, and mercifully heal all our distempers, both, public and private. Inspire those in power with a holy zeal for thy law, that by good example and favour they may encourage all that is good and by their authority oppose all the common practices of vice, profaneness and injustice.

Shew mercy to all those, whose quality sets them above others, that remembering their rank, they may do nothing unworthy of it; that esteeming vice to be mean, base and dif-

honourable, they may be watchful against such blemishes; and pretending to honour, may be careful, not to become, by wickedness, the disgrace of their families.

Shew mercy to all others in their several degrees, and give them a true sense of all their sinful ways, by which they offend thee. Strike them with a fear of thy anger, and make them dread the unhappiness of their own evils. Soften their hearts, and give them a sincere desire and firm resolution of reforming their lives; and may thy grace carry them on, to the accomplishment of what they propose.

Shew mercy to all, and let this mercy, O God, appear in the removal of all those scandals, which are every day filling up the measure of our sins.

Awaken all drunkards, O God, all that are subject to intemperance and excess. Make them sensible of their unhappiness, of the terrifying account they are to give of their own and others sins, and that they have no hopes, unless they change their lives. *R. Hear us, O most gracious Lord, and shew this mercy to these sinners.*

Awaken all those unhappy ones, O God, who are governed by a carnal spirit, who are led along by sensuality and uncleanness. Make these sensible of their unhappiness, of

the terrifying account they are to give of their own and others sins, and that they have no hopes, unless they change their lives. R. *Hear us, O most gracious Lord, and shew this mercy to these sinners.*

Awaken all those, O God, who give themselves up to a life of idleness, vanity, and courting their own inclinations, who are daily contriving their present satisfaction, but are scarce in earnest in any thing, that belongs to Eternity: Make these sensible of their unhappiness, of the terrifying account they are to give of their own and others sins, and that they have no hopes, unless they change their lives. R. *Hear us, O most gracious Lord, and shew this mercy to these sinners.*

Awaken all those, who live in any known sin, who oppress or defraud their neighbour, who give scandal, or lead others into sin; who have cast off all discipline, and follow extravagance, who by neglect or sinful liberties, are bringing ruin on their families; Make all these, O God, sensible of their unhappiness, of the terrifying account they are to give of their own and others sins, and that they have no hopes, unless they change their lives. R. *Hear us, O most gracious Lord, and shew this mercy to these sinners.* R. *W.M.*

Awaken all others, O God, who through perverseness of judgment, or corruption of heart, go on in ways contrary to thy law, and to the Gospel they profess; in whatever way they offend thee, make them sensible of their happiness, of the terrifying account they are to give of their own and others sins, and that they have no hopes, unless they change their lives. R. Hear us, O most Gracious Lord, and shew this mercy to these sinners.

Hear us, O God, in these our petitions, and mercifully afford remedy to our evils; for we confess ourselves an unhappy people, running on in all that is provoking, and growing bold and fearless in our iniquities. Scandalous disorders abound among us, piety and christian discipline is almost lost, and the general emulation seems to be, who shall go farthest from the ways and spirit of the Gospel. In this all conditions and ranks of people join; so that though there be disagreeing professions of religion, all pretending and fighting for the truth of the Gospel; yet most of them seem to agree, in forsaking the ways of the Gospel, and leaving that rule, which they all pretend to follow.

Wherefore, O God, we beseech thee to turn thy eyes of compassion upon us, and by thy grace and light so change our hearts,

that we may all turn to thee our Lord, and serve thee in holiness and justice all our lives: That we may be converted from all our iniquities, and become a faithful and holy people in thy sight.

This is the petition we make to thee, O God, this day; shew favour to us, and though we are unworthy, yet on this solemnity, for the sake of this Holy Martyr, have compassion on us. We have chosen him for our patron, and desire his charity will plead for us; hear him, O God, and the prayers of all the Saints, who have been translated from this our island, to that place of rest; All these must be desirous of their country's good, and we cannot fail of their prayers. Hear them, O God, we beseech thee, and while the church both triumphant and militant bows down before thee, and presents the same petition, be favourable to us, and through the merits of thy only Son, grant our request.

Let us Pray.

O GOD, who, by the merits and intercession of thy Holy Martyr St. George, doest comfort thy people: Mercifully grant, that we, who by him petition for thy blessings, may, by thy grace, obtain what we ask. Through our Lord Jesus Christ thy Son.

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ST. MARK THE EVANGELIST, APRIL 25.

THIS being the day appointed by St. Gregory the Great, for abstinence, prayer and humiliation, in acknowledgement of the divine mercy, in putting a stop to the mortality, which, in Rome, had carried away many thousands by sudden death! Let us join in the public prayers of the church, and then add our petition.

Let us Pray.

TO thee, O God, be praise and thanksgiving for all thy mercies, with which thou hast been pleased to favour our brethren, thy servants, in all ages of the church; in accepting their humiliations, hearing their cries, compassionating their miseries, and delivering them from the scourge, that afflicted them.

In these mercies, O God, thou hast shewed thyself, their Father, Protector and Helper, and in their relief hast taught us, how infinite thy goodness is, and in whom we ought to trust.

Hence, O God, well knowing, how much reason we have to dread thy anger,

and to apprehend the severity of thy scourge, for the punishment of our sins, we now appeal to thy goodness, most humbly beseeching thee, to let thy mercy take place, and prevent all those judgments, which most justly are due to our iniquities.

And in particular, O God, we at present petition thy goodness, to be delivered from all kind of plagues and pestilential distempers, which being the instruments of thy justice, have been often the chastisements of sin.

From these, O most gracious Lord, we beseech thee to deliver thy servants; for though we have so often abused that life and being, which thou hast given us, making them a sacrifice to vanity and sin, and for this deserve to have them taken from us; yet, O most merciful Father, we beseech thee to have compassion on us, and spare us.

Spare us, O Lord, and graciously deliver us from what we have always reason to fear; let not thy creatures be armed against us, nor stretch forth thy arm against such poor worms as we are. For though we are bold in sin, and often go on so rashly, as if there were no power over us, which we had reason to fear; Yet, behold, O God, we now humble ourselves before thee; we

confess our own nothing, and thy Almighty Power; we confess, that we are in thy hands, and there is no need of more than thy word, to sweep away millions of us, like dust of the earth; all creatures are at thy beck to join in our destruction; and if thou commandest, it is not in the power of art, or riches; or learning, or the strength of the whole world to secure one moment of our lives.

Thus, O most sovereign Lord, we acknowledge thee to be our God, and ourselves to be thy creatures; and bowing down with a profound humility, we implore thy protection against all dangers; we beseech thee to preserve the being thou hast given us, and by the continuance of thy blessings, to oblige us to be more faithful to thee. Let thy grace be an addition to our days, and whatever time we have yet to live, let it become a new life to us, so, as forsaking all our evil ways, to live to thee, our God; and prepare to live with thee for ever.

Amen.

Let us Pray.

GRANT, we beseech thee, Almighty God, that we, who in our affliction, confide in thy goodness, may be secured under thy protection, against all adversities. Through our Lord Jesus Christ thy Son.

SS. PHILIP AND JAMES, MAY 1.

THIS being the feast of St. Philip and St. James, the brother of our Lord, both Apostles, who having been called by Christ, left all to follow him; and having faithfully preached his Gospel, confirmed it at length with their blood; let us accordingly direct our prayers.

Let us Pray.

O GOD, by whose favour, we celebrate the memory of these Apostles; grant, that, as we admire the example they have given us; so, by thy grace, we may be zealous in following it, and by their steps, labour to come to the same inheritance of bliss, which they enjoy.

Grant, we may learn the first lesson, they have set us. We see them, upon thy call, O Jesus, leaving all to follow thee; in this we see the power of thy grace strongly working in them, overcoming nature, with all its usual fears and apprehensions, and despising the difficulties pretended by self-love. All yields, where thy grace commands, and no exceptions are made, where a divine power has subjected the creature to God.

O Merciful Father, wonderful was thy grace in these thy servants, to work in them such a perfect subjection to thy will; so as no more to hearken to the suggestions of nature, or the invitations of the world; but to be wholly attentive to thy call, and solicitous for this one thing alone, of doing thy Holy Will.

O God, this was a wonderful change in them, from so much corruption, inconstancy and weakness of nature, to so much firmness of grace; it is what we cannot but admire, and are bound to give thanks to thee, the Author of all good gifts.

But, O God, while we admire thy bounty in others, vouchsafe to have mercy on us also, thy servants, and communicate to us such a proportion of the same divine gift, that we may be enabled by it to imitate what we honour, and begin to discover in ourselves the comfortable signs of being thy true Disciples.

This blessing of thy Holy Grace we very much want, because of the many and great difficulties, we find, in following, where thou art pleased to call us; For we cannot attempt to do good, but presently we find something either to interrupt, or hinder, or corrupt whatever we undertake.

O God, vouchsafe to us and to all thy servants,

May 19. 22.

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O God! How very miserable are we in this? For how many clogs do we find upon our souls from our own corruption! We no sooner begin to turn our hearts towards thee, but immediately we have our own *desires* to pull us back, or our *fears* to disquiet us, or our *imagination* to carry us another way, or our *affections* to blind us, or our *solicitude* to perplex us, or *projects* to divert us, or *oppression* to darken us. So that whenever thou beginnest to call, though we have a mind to follow, yet still, O God, are we ever stopt, or at least hindered, if not, quite put out of the way.

Thus miserable, O God, are we, and so much in want of thy grace; there being none of these hinderances, but what plainly shew us, how far we are from being true Disciples, and how very much we have yet to leave for thee. These shew us, how much we have of ourselves, and of the world, yet reigning in us.

Help us therefore, we beseech thee; help us in overcoming all difficulties; that making it our profession to follow thee, we may not be led by another spirit; that neither self-love nor the world may any more command our hearts; but that learning to despise all their demands we may be subject to none, but thy Holy Will, O God.

Thou hast manifested, O Ever-blessed Redeemer, the powerful working of thy grace in these Apostles, who at once renounced all to follow thee ; it is such grace we want, for disengaging our hearts, and being at liberty for becoming thy true Disciples, for now as it is, we are ever halting between two : We call thee master and Lord, and do many things, in acknowledgement both of thy power, and of our duty ; and yet, upon examining our lives, we plainly see, there is another power governing in us. Our natural inclinations, and passions, command a great part of our lives ; pride has a great share in them ; we pay obedience to our own will and humour ; company and the world, and worldly considerations, have the deciding vote in most of our resolutions : Thus we go on every day, parcelling out our lives between our own variety of corruptions, and the world : And yet still under the character and name of being thy Disciples.

O Jesus, we plainly see and confess, this cannot be right ; this can be no better than pretence and mockery, and can never come to the promises made to those, that follow thee ; have mercy therefore on us, we beseech thee, and now while thou givest us a sense of our ill ways, give us likewise grace

to mend them ; give us a better Spirit, even thy Spirit, O Jesus ; for it is now evident to us, as long as we live by any other spirit, we cannot be thy Disciple.

O Blessed Redeemer, look now upon us, thy petitioners, humbling ourselves before thee. We see our misery, and we see likewise so much weakness in ourselves, that we can expect no remedy, but from thy merciful hand. Have mercy therefore on us, we beseech thee, and help us in this essential part of our profession.

May we every day remember, that to be thy Disciple, is to follow thee ; it is to consider in every thing, and on all occasions, what is thy Holy Will ; and to let this have the determination of our counsels, be the measure of our actions, and the government of our lives.

It is to be on the guard, in examining all inward and outward suggestions, that are made to us, and with resolution to stand against all those, which we discern, not to be of God. It is to be ever ready to contradict inclination and nature, and interest, and friends, and company and the world, and to bear all the trouble and inconveniences in so doing, whenever they persuade to any thing that is not according to God.

○ Jesus ! And is this to be thy disciple ! How miserable and wretched a creature then am I, who have been so many years under the character of thy disciple, and yet have taken so very little care to follow thee ! Nay, I must confess my wickedness against myself : How much more have I been led along by my own inclination, than by thy Holy Will ? How much more have I been directed by my own passions and humour, than by thee my God ! How much more have I consulted vanity, and sloth, and interest, and other worldly respects, than thy Gospel, O Jesus ! And how then have I been thy Disciple ! I have been so in name ; but how very little more, is known to thee whom I have more forsaken than followed.

But pardon me, dear Jesus, I beseech thee ; pardon me the many times I have so unworthily departed from thee, and forgive me my iniquities. And now, on this day of thy Apostles, call upon my soul, as thou didst upon them, and command me to follow thee. Let thy command break all my chains, and set me at true liberty : Let it lay my soul under this perpetual conviction, that a Disciple of Christ ought ever to be led by Christ, and that it is making a mock of my profession, to walk in any other way besides that, which he approves.

O Blessed Redeemer, teach me thus to do
thy will.
And may I never follow any other guide.

Let us Pray.

O GOD, who bringest comfort to thy servants, in the yearly solemnity of thy Apostles *Philip* and *James*: Grant, we beseech thee, that as we rejoice in their merits, so we may be instructed by their example. Through our Lord Jesus Christ thy Son.



INVENTION OF THE HOLY CROSS,

MAY. 3.

THIS festival is a memorial of that day when St. Helen going to Jerusalem, miraculously found the cross, on which Christ had suffered, after it had lain buried till that time, under ground, and a statue of Venus, had been set up on mount Calvary by the heathens in the place of it, for effacing the memory of his sacred passion. Hence.

Copy, and this is a copy of the
proposal to sell in the other way besides

Let us Pray.

O GOD, who this day renewest in the minds of the faithful, the memory of Christ's sacred passion, by the miraculous discovery of that cross, on which he suffered, mercifully grant, that we, who rejoice in this solemnity, may find in our souls the comfortable effects of that blood, which was shed on the cross for our redemption.

That we may be thus happy, behold, O God, we here, on this day of the cross, bow down, and with gratitude acknowledge thy infinite mercy, in the redemption, that was wrought for us on the cross. We prostrate and adore thee, for that, in compassion to such wretched and ungrateful sinners, banished from heaven, and of ourselves incapable of recovering thy favour, thou wast pleased to send thy only Son to become our sacrifice, and by his sacred blood, to cancel the hand writing, that was against us.

Blessed, O eternal God, be thy holy name, for this thy unspeakable goodness to sinful man. May the Angels praise thee, may the Cherubins magnify thee, may all the Blessed Choirs above sing forth the glory of thy mercy, and by grateful Allelujahs supply that thanksgiving, which is due from us.

And to thee, O Jesus, O Saviour of mankind, be given everlasting praise, for undertaking the difficult work of our salvation, for voluntarily submitting thyself to all that is humbling, to poverty and contempt, to public reproach and false accusations, to the malicious cruelty of thy enemies, and to the disgraceful death of the cross.

Thus, O Jesus, wast thou pleased to bear our iniquities, to heal us by thy wounds, and to give thy life, so to rescue us from the bonds of eternal death. O Blessed Redeemer! who can sufficiently admire the wonders of thy goodness! Who shall be able to make a return to thee, for thy mercies to us!

Blessed be thy holy name, O most loving Jesus, for this thy unspeakable goodness to sinful man. May the Angels praise thee, may the Cherubins magnify thee, may all the Blessed Choirs above sing forth the glory of thy mercy, and by grateful Allelujahs supply that thanksgiving, which is due from us.

But for us, what can we do, but with confusion condemn our own hardness, stupidity and blindness, who having such infinite mercy to awaken us, such surprising goodness to excite us, are yet so very little sensible of all thou hast done, that our study is much more to please ourselves, than do thy Holy Will, and our general method is still to be

led along by infirmity, corruption and sin, as if thy commands were nothing to us, and we had no interest in all thou hast done for us.

O Jesus ! we confess nothing more evidently shews us our own misery, than this hardness under thy mercies, nothing can more convince us of the great necessity we have of appealing to thy sacred passion, for the remedy of this our unhappiness.

Wherefore, O Blessed Redeemer, behold, we humble ourselves before thee, and with all the earnestness of our souls, beseech thee to have mercy on us. We confess our unhappy state, through our manifold iniquities, which have been multiplied above the hairs of our head, and especially for our great ingratitude towards thee, our Redeemer, who hast spared neither thy labour, nor liberty, nor life for our salvation.

Thou hast given thyself wholly for us, and our iniquities speak, how unmindful we have lived of thee. This solemnity of the cross calls both to our remembrance, both thy infinite mercies, and our infinite misery. And what does the sacrilegious profaneness of the heathens shew us, but too much of ourselves ? They were enemies to thy cross, and set up their idols in its place. And how much less have we done ? Nay, is it not much

much more detestable, what we have done, who confessing thee to be our Redeemer, have let our pride, our luxury, our self-love set up their idols, and O God, how much have we followed them, instead of the doctrine of the cross! The cross has been hidden from our eyes, it has been buried to us under earth and corruption, and our lives have not been governed by it.

This, O Jesus, has been our misery, and now sensible of our guilt, we humbly acknowledge it before thee, and appeal to the merits of thy sacred passion for our help, because there we have solid ground of hope.

Have compassion therefore on thy servants and since thy coming was to call sinners to repentance, hear us now calling upon thee, we confess the manifold pollution of our souls and that we cannot be purified from our guilt, but by thy sacred blood, which was shed for us, hear us therefore now calling for mercy, and by the fruit of thy blood, wash us from all our iniquities, and cleanse us from our sins. Thou hast all power given thee, both in heaven and on earth, employ this power, we beseech thee, in our behalf, let it be for mercy, and not for our condemnation.

And not only for mercy, but grant likewise, O most Gracious Redeemer, that on

410 *Invention of the H. Cross, &c.*

on this day, on which thy cross was found, we likewise may find the Spirit of the cross in our hearts, that so from this time, we may live by that Spirit, and by that shew, whose disciples we are.

May we find the Spirit of seeking God above all things, and glorifying him in all we do. R. *Amen.*

May we find the Spirit of doing the will of our Heavenly Father. R. *Amen.*

May we find the Spirit of not living to ourselves, but to God. R. *Amen.*

May we find the Spirit of true submission, under all the appointments of God. R. *Amen.*

May we find the Spirit of humility, in yielding with peace, under all, that is for our humiliation. R. *Amen.*

May we find the Spirit of patience, in being never tired under the exercises, whatever Almighty God shall give us. R. *Amen.*

May we find the Spirit of embracing all that is abject and contemptible, and of living a crucified life. R. *Amen.*

May we find the Spirit of dying to ourselves, and to the world, and of bearing our cross, as Christ's disciples, to the end of our lives. R. *Amen.*

Hear us, O Blessed Redeemer, and on this day of the cross, may we learn these les-

sons of the cross, may we learn to renounce all that is contrary to it, and not live as enemies, while we profess a faith in its mysteries. And yet, what is to seek ourselves, and to follow the inclinations of our own corruption, but to live enemies to the cross? O Jesus, be merciful to us this day; take us out of this evil way, and put us into the way of the cross.

Let us Pray.

O GOD who in the wonderful discovery of the holy cross, didst renew the miracles of thy passion: Grant, that by the price of that life-giving wood, we may find help to everlasting life, who livest and reignest with God the Father.



APPARITION OF ST. MICHAEL THE ARCHANGEL MAY 8.

THIS being a day memorable for the apparition of St. Michael the Arch-angel on mount Garganus, in the fifth century, in the time of Pope Gelasius; hence let us direct our prayers.

Host us O Redeemer, say we may we lesser share be Sijh side

Let us Pray.

O GOD, who hast appointed the Holy Angels, to adore before thy throne, and likewise to be ministering spirits, in things belonging to men: Mercifully grant, that in both their functions they may be helpful to us, and that thou mayest be glorified in all thy creatures.

We rejoice, O God of infinite majesty, that thou art worthily glorified by those heavenly spirits; that by them thou art adored and served, not in that poor, distracted and unbecoming manner as we poor sinners do, but with an adoration becoming the majesty of thy glory.

In this, O God, we rejoice, and most humbly beg, that by them may be supplied whatever is wanting in the homage, we pay; and that now thou wouldest give us leave to join in spirit with that heavenly host, and in their sacred choir fall down and adore thee, saying with them, and in their spirit; *Salvation to our God, who sits upon the throne, and to the Lamb benediction, and glory and wisdom, and thanksgiving, and honour, and power, and strength, to our God for ever and ever. Amen. To the king eternal, immortal and invisible; to God alone, be honour and glory, for ever and ever. Amen.*

Thus, O God of infinite power, may we every day adore in union with those spirits above, adding our poor mite to their better praises, and endeavouring in spirit to make a part in their choir.

Thus, O God, may we do, as often as we come to prayer ; raise up our eyes to them, and from their example, learn how to bow down and adore ; how to prostrate ourselves before thy majesty ; how to fix our hearts upon thee ; how to be filled with thy awful presence ; how to repute all things as nothing, which are not of thee.

In this manner, O most gracious Lord, may the Holy Angels be our pattern. And when, O Blessed God, shall we be so happy, as to follow this pattern ! Hitherto we are dull and heavy, our thoughts are ever roving, and our hearts unfixt ; so that prayer to us, is little better than a form ; and it is much to be feared, that by our general neglect, our devotions become the means, not of obtaining thy favours, but of increasing our guilt.

But when, O Lord, when shall we be delivered from this unhappy state ! When shall we shake off every weight, that clogs our soul to the earth ! When shall our hearts enjoy that true liberty, which belongs to thy children, and is necessary for all, that are to love thee, and serve thee !

Hear us, O Blessed God, and grant us our petition, that, as the Angels serve thee in heaven, so we may become thy faithful servants, to praise thee on earth; and thus be daily strengthened in hope, of being, one day, added to the number of that blessed company.

For this end, we beseech thee, O Sovereign Lord, to let thy Holy Angels minister to us, and by their assistance defend us from all evil, and help us forward in the way of salvation.

May thy Holy Angels stand by us, and as by them the dragon and the Apostate Angels were cast out of heaven, so by them may we be defended from the assaults of all evil spirits. R. Amen.

May thy Holy Angels touch our hearts, and by a coal from the altar purify them from all evil, as the Seraphim purified the lips of the prophet. R. Amen.

May thy Holy Angels accompany us, and be our guides in every way, in which we are to walk, as the angel was to *Toby*. R. Amen.

May thy Angels rescue us from all dangers, both of body and soul, as they did *Lot* out of *Sodom*. R. Amen.

May they ever imprint thy Holy Law in our hearts, as they gave the law to *Moses*. R. Amen.

May thy Holy Angels comfort us under all difficulties and afflictions, as they did Christ in the desert, and in the garden. R. Amen.

Thus, O God, since thou hast given thy Angels charge of us, mercifully grant, that by their assistance, we may be helped in all that is good, and by their charity be directed through this vale of misery; till we come to be admitted into their blessed society, to rejoice in thee, and give thee thanks for all the appointments of thy mercy, for effecting our salvation.

Let us Pray.

O GOD, who in a wonderful manner, hast disposed the ministry of Angels and men, mercifully grant, that our life on earth may be defended by them, who always minister to thee in heaven. Through our Lord Jesus Christ.

COMMON FOR FESTIVALS.

ON A VIGIL. *is ybod to diod to mōbēs to*
THIS being the vigil of — appointed by the church to be kept in fasting and humiliation, so to prepare our souls for the mercies of God in

the following festival, let us now beg grace of the Almighty, that we may so observe this day, that our souls may be prepared for the favours of heaven.

Let us Pray.

O GOD, by whose mercy we have days appointed, wherein we are called to the knowledge of ourselves, and by the exercises of fasting, humiliation and prayer, to prepare our souls for those helps of thy divine bounty which are necessary for our salvation; grant we may so observe this present day as to answer the end of its institution: And that, duly preparing our souls, we may be happy in receiving those graces, we so much want in this our unhappy pilgrimage.

And since fasting is one thing required of us, as a proper means for humbling sinners, and for inclining thee to compassion and mercy, direct us, we beseech thee, and help us in keeping such a fast this day, as may be the punishment of our sins, and be so acceptable to thee, as to remove thy scourges, and open the treasures of thy goodness upon us.

Hence, O God, we ask this mercy of thee, that we may not deceive ourselves with names or ceremonies; or by following in such a track only as custom has made; but we beg thy light to consider what is the fast, which

thou hast chosen; what is the fast due to our sins, and proper for engaging thy mercy to us, and according to these measures, O God, may we regulate the fast of this day.

Upon this account we ask that sincerity of thee, that, while we undertake to fast, we may not let appetite, inclination or self-love have the direction of what we are to eat, or what to drink: For these, we confess, O God, are but ill-counsel, and will never consider what is well pleasing to thee, but only what is so to themselves. It is by these we have been too often led into excess and sin, and therefore it cannot be reasonable they should be the advisers, on days designed to punish their disorders.

Rather, O Blessed God, let us begin with a sincere repentance of all our sins, and with a particular review of the many ill-customs, to which we are subject; and having settled this one point, of *what is necessary for nature to subsist*, let us leave to repentance to determine all the rest.

Let repentance determine, how far appetite ought to be denied, in punishment of its past irregularities.

Let repentance determine, what kind of fast is necessary for humbling the sinner.

Let repentance determine, what kind of fast is necessary for awakening the sinner,

and bringing him to a true sense of his iniquities. Let repentance determine, what kind of fast may be proper for weakening the violence of corruption, and bringing nature into subjection to thy will, O God.

Let repentance determine, how far the sinner ought to be punished by fasting, who has so often lifted up his head, and rebelled against his God.

Grant, O most gracious Lord, that by these measures we may proceed this day in our fast; not regarding any liberties, which have custom for their warrant, but appealing from these to the necessities of our soul, and seeing what these demand in order to our eternal good.

And let not repentance have the direction only of what belongs to eating and drinking; but grant, O God, it may prescribe, as to all the actions of the day.

May this consider the frequent transgressions of our pride, and, both for punishing and correcting it, allow nothing this day, which can be in favour of it. May it put a restraint upon our words, and suppress all those, which vanity, boasting or stubbornness suggest, and by such silence labour to atone for the pride of our lips. May it consider all the other ways of pride, whether in our thoughts, or heart, or dress, and this

day make choice of all such humbling me-
thods, as are most proper for chastising or
reforming our sin. Hence, O God, may it be our practice,
this day, to stoop to the meanest office,
such as we are inclined to think beneath
us. May we make such visits, as can have
only the encouragement of charity, and
not of pride. May we bear contradictions
in silence, and endeavour to rejoice in
contempts, as our due. And in whatever
way we observe, at other times, our pride
to break forth, there may it be our present
solicitude to apply suitable remedies.

May repentance likewise consider our
usual impatience, and this day keep such a
watch, as to give a general check to it,
wherever it begins to appear. Hence, O
God, may thy grace now enable us to attain
the true government of ourselves, that no
word of passion or impatience be this day
heard from our mouths. May we keep the
like command upon our thoughts, so as to
allow these no liberty of fretting, vexation
or grief, but under all such occasions may
we still remember that if impatience has
been hitherto our sin, it deserves the punish-
ment of whatever we at present suffer; and
that, if we do not thus labour to overcome
this sin, we shall to endevour to overcom-

it; we shall carry the guilt of it to our graves. vsb. v. 11. an. 1611. no. 13. to show
May our repentance likewise, O God, consider the positiveness, perverseness and corruption of our own wills, and that this is the root of all our sins. Hence may it be our task, this day, to bring our will into subjection, and force it to bend, by the practice of a general self-denial. For this end, we beseech thee, O God, to help us by thy grace. Help us in resisting all inclinations to whatever is sinful. Help us in bearing with silence what does not please us. Help us in not contending for our own ways; but in chusing rather to yield to others, in all that is indifferent. Help us in contradicting our wills, wherever we observe them bent with eagerness, and have nothing more than humour or fancy to plead for their demands. Help us in withstanding all inclinations, that are in favour of curiosity or sloth, or of any other weakness, or ill-custom. Help us in submitting to all the difficulties of our state, and all present uneasiness, without complaint. Help us in governing all our aversions and dislikes, and in all occasions may we act contrary to them. Help us in undertaking and performing, this day, such exercises and actions as we do not like; and if there be any humbling

condescendence belonging to us, either in words or actions, help us this day in performing it. Help us in weakning all those affections in us, which can be suspected either of sin or excess, and may we do nothing in compliance with them.

Thus, O God, in whatever way our own will is either sinful, disorderly or violent, may we, this day, labour to overcome it, and by frequent self-denials so accustom it to yield, as to become easy in its obedience, which is due to thee.

May our repentance, besides this, consider whatever customs we have in favour of idleness, intemperance, or of a worldly, prodigal or undisciplined life; and, this day, prescribe such a method, as may make us sensible of our errors, and change the temper of our souls. In order to this, give us grace, we beseech thee, O God, this day, to separate ourselves from all, that feeds these corrupt and ill-humours in us. Give us grace to avoid all kind of games, shews, and public meetings; to decline idle company, books and places, that are not for edification. And as far as circumstances will permit, may we give so much time to recollection, prayer, reading, the consideration of eternity and the examination of the present state of our souls, as may shew

us the horror of sin, and convince us, that all the happiness of the world is vanity and folly, and that there is no true comfort but in a good conscience, in seeking and serving thee, O God.

May our repentance still look one step farther, as far as our conscience is concerned in our neighbour, and endeavour to retrench all, that carries with it the guilt of sin. For this end may we now, this day, consider, if by any means we give scandal, disedify, or draw others into sin; and let the resolution of this *vigil* put a stop to all such disorders.

May we strictly examine, if by any injustice, fraudulent dealings, or by not paying of debts, we do wrong to our neighbour, and now take measures for doing what is just.

May we consider if there be any contention, breach of charity, or misunderstanding betwixt us and our neighbour, and, this day, resolve upon means for restoring of peace. May we contend or quarrel with no body, this day, nor take any exceptions, at any thing, that shall be said or done.

May we be moderate and mild to all, ready to afford help and comfort, as far as our condition will permit; and do no-

thing, that can give affliction or trouble to any neighbour.

In this manner, O God, may we employ this day, endeavouring by all ways to overcome sin in ourselves, and to remove from us whatever we can discover in us to be displeasing to thee. May we be zealous in all those exercises, which can recommend us to thy favour; and in this method may we prepare our souls for the mercies of the following solemnity.

Let us Pray.

GRANT, we beseech thee, Almighty God, that the solemn festival, for which we are now preparing, may be to us the increase of devotion, and a help of salvation. Through our Lord Jesus Christ, thy Son,



ON THE DAY OF ONE MARTYR.

THIS being the day of S. N. who suffered so much for the sake of Christ, let us give thanks to Almighty God for the great grace bestowed on this his servant; and likewise beg a like grace for ourselves, that we may be patient in all suffering, and be prepared to give our life for Christ..

Let us Pray.

WE give thee thanks, Almighty God, for thy great privilege of grace bestowed on this thy servant, by which he was raised above human weakness, and carried victorious through so many trials, even so far as to despise torments and death itself for thy glory.

For this thy mercy to him we adore and bless thy holy name, and desire that the example, he has shewed of courage and patience, may be a lesson to all generations of giving thee praise in this day of his triumphs and of zealously following his steps, so to partake in his crown.

This is the petition at least we make on this day of thy martyr in our own behalf,

that beholding thee, O God, glorified in his sufferings, and him exalted by them to a seat of bliss, and to attend the Lamb; we may understand the benefit of suffering, and submit to it with such an humble patience, that thou mayest be glorified also in our suffering, and we exalted by it.

Hence, O God, we beseech thee, that whatever occasion of trouble happens to us this day, we may fall into no passion or impatience, but may be careful to preserve an inward peace, and an outward moderation, both in our words and actions.

Give us grace and strength to stand firm under all provocation, so as to be watchful against all inclinations to fretting, peevishness, grief, vexation, or other disturbance; and grant us that true command of ourselves, that whatever is to be reproved, there may however nothing appear in us contrary to the meekness of the christian spirit.

In all such occasions grant we may remember what we honour this day; that we honour the memory of a martyr; of one who had not ordinary trials, who suffered all extremities, who stood constant under them, who blessed God and rejoiced in his suffering; who had his soul supported with hope, and found God the rewarder of his

sufferings, in the welcome recompence of an everlasting crown.

This being the suffering, and this the reward we honour, in this martyr, may this, O God, be a reproach to us in all inclinations to impatience. For what has impatience to do in those, who honour the patience of such as have suffered to death? What has impatience to do in those, who honour patience as the certain way to a crown.

O God, we confess it ought to have nothing to do in them; and therefore, while we celebrate the festival of martyrs, we cannot but lament our own weakness and impatience, who are so easily disturbed, who so often break forth into a passion, who upon trifling occasions lose our inward peace; who are so very soon dejected and left without courage; who cannot bear a contradiction or reproof, or even what thwarts our humour, without danger of a storm; who upon ordinary disappointments are presently in despair.

O God, so much we find of this in ourselves breaking forth upon all occasions, that we cannot but complain of our unhappiness before thee and most humbly beseech thee to have compassion on us.

Have compassion therefore on us, O God, and by thy grace heal this infirmity in us. By thy grace give us such a firmness of mind, that we may not be so easily moved, as hitherto we have too often been: That we may not be surprised into passion, nor let vexation steal upon us.

Give us the true government of our mind and thoughts, and likewise of our words, that by discreet management we may learn to preserve a calm in our own breast, and peace with every neighbour.

And whenever nature begins to betray its weakness, and to be seized with trouble, then, O God, remember us, we beseech thee, under our weakness, and put us in mind of seeking help from thee.

Then, O God, support us, if it be thy blessed will; defend us from all the violence, and blindness of passion.

Then, O God, may we be fearful of ourselves, and run to thee for shelter.

Then may we turn our eyes upon the martyrs, and see how inconsiderable is the occasion of our complaints if compared to what they suffered.

Then may we observe the constancy and courage, with which they bore the weight of the severest trials.

Then may we remember what they gained by their suffering, and that heaven was purchased by their patience.

Then may we remember that in every occasion of suffering, thou, O God, offerest us an opportunity of following the martyrs; and that in all troubles thou standest ready to crown our patience.

Shew favour to us, O God, in these circumstances, and teach us to make a right use of all our suffering; and let us no more be so unhappy, as there to lose thee, where others have gained thee.

It was in their suffering the martyrs found thee; they found thee their comfort and support, and by their patience in tribulation were brought to the possession of thee. By the same method we may have part in their happy lot; if we follow their example, we cannot fail of their reward.

But then, O God, if we take not this rule; if in our troubles we are impatient and passionate; if we lose our own peace, and put others into confusion; what is this, O Blessed God, but losing thee, where others, by better management, would have found thee, and have engaged thy mercy to them, in order to an eternal blessing?

Thus did this martyr, whose festival we now celebrate; he had the same nature as

we have, he was subject to a like weakness and corruption: But he had no regard to the inclinations, of nature; he considered not suggestions of flesh and blood, but was wholly intent upon thy Holy Will, and eternal weight of glory, which was before him: For the sake of these, he offered himself to all that was tormenting; he despised the complaints of nature, and valued not the passing terror of a short death, for securing to himself the inheritance of a life everlasting. A life whose happiness he now enjoys, and shall enjoy for ever and ever in thy presence; while the torments of his death were only for a few moments, and nothing now remains of them but their fruit, the eternal possession of thee his God.

And may not we be thus happy, if with a like patience and hope we submit to such troubles, as come to our portion? Yes, O God, thou hast promised it, and there, nothing but our ill management can be our disappointment.

Help us therefore, O merciful Father, and by thy grace make us wise in this point. It was by the effect of thy grace this martyr overcame nature, and chose to suffer all for heaven; may the same grace teach us also, O God, that in our trials and troubles we may no more be directed by nature

but by thy heavenly will, that in our suffering, also thou mayest be glorified, and we, in our patience, may possess our souls.

Grant this, O God of Martyrs, and may we not only think it reasonable now, but even then also when troubles come; then may thy grace defend us against all the surprise of impatience, oppression, passion, and ill-reasoning; then may thy grace keep our eyes open, to see our only true interest and duty; then may thy grace inspire us with resolution and strength, to suffer in such a spirit, as may be for thy glory, and the eternal advantage of our own souls.

Grant this our petition, O God, and may this be to us the blessing of this day.

R. *And now on the day of a martyr let no impatience be seen in us, but may we suffer all in the spirit of a martyr.* Amen.

Let us Pray.

HAVE regard to our weakness, Almighty God; and because the weight of our own actions is an oppression to us, may the glorious intercession of blessed N. thy Holy Martyr, be a protection to us. Through our Lord Jesus Christ thy Son.

ON THE DAY OF MANY MARTYRS.

THIS day being a memorial of SS. N. and N. who being called forth into the field of battle, triumphed over the enemies of Christ, by giving their lives in testimony of their faith in him; let us this day give thanks for his mercies to these his servants, and beg likewise for ourselves the spirit of martyrdom.

Let us Pray.

RECEIVE, O Lord, we beseech thee, the homage we render thee this day, in acknowledgment of the particular graces bestowed on these thy servants.

It was a singular effect of thy goodness and power, so to confirm them with courage, as not to value what the world could do against them; so to strengthen their faith of the goods to come, as to despise for their sake all the conveniences and comforts of the present life.

This we own a great mercy, in a nature such as ours is, so weak, so corrupt, so blind, so fearful of sufferings, so greedy of present enjoyments, so senseless of what is to come, so full of self-love, so fond of the

world, so averse to pain: For a nature of these ingredients to be raised so far above itself, as to despise its own inclinations, and to follow the dictates of faith, through fire, racks, wild beasts, the sword, and all manner of torments, and this with comfort and joy, this we must acknowledge to be wholly thy gift, O God, for which we now bow down and praise thy goodness, and desire all creatures, both in heaven and earth, to join with us, and give the glory to thy name.

But while we confess thy mercies to our fellow-members, who are gone before, we beseech thee, O God, to have compassion on us, who are yet in this vale of tears, where being encompassed with weakness, we have many trials to go through, which require a strength much greater than ours.

Have mercy therefore on us, and give us the spirit of martyrdom. For though it may not be our portion to meet with persecutors, by violence to take away our liberty or lives; yet so, O God, thou hast been pleased to ordain it, that there is no passage for us to heaven, but through many tribulations; and that all shall suffer persecution, who will live piously in Jesus Christ.

This being the condition of our state, that we are to suffer, we implore thy mercy this day, who knowest our weakness, that thou wouldest

wouldest please to prepare us for whatever thou hast appointed for us: that thou wouldest give us strength amidst the great infirmities of our nature, to receive and to bear, whatever we are to suffer, in such a manner, that it may be for the good of our souls, and that we may shew by our suffering whose disciples we are.

We have a great example before us this day in the Martyrs we honour; and we beseech thee, that being so frequently called upon by such glorious examples, we may not pass them by with a ceremonial remembrance, but may likewise learn from them in what manner we are to suffer: For what will it avail us to honour their patience if we still live on impatient?

Let thy grace therefore, O God, direct and help us in this point; for we also profess ourselves the Disciples of Jesus Christ; we are Disciples of the cross, and we know, that not only the Martyrs, but we likewise, are to take up our cross, to follow our Master, and to follow him in his own steps, and in the same spirit; in the spirit of submission to thy Holy Will, in the spirit of patience, in the spirit of humility, in the spirit of meekness.

This we know; this we profess; but O God! O God! How far are we from

doing it! How far are we from suffering in this spirit, who no sooner fall under any trouble, but it is presently attended with impatience, passion or dejection. And how unlike is this to thy spirit, O Jesus! This we confess is not carrying our cross but throwing it off our shoulders; it is not following thee, but taking up the cross to fight against thee: It is shewing ourselves not to be thy disciples in the very point, where we are called to own it.

Unhappy certainly are we, who having so long professed ourselves the Disciples of Jesus, have not yet learned to take up our cross and follow him. How can we expect any part in Jesus glorified, if we do not know him crucified? and how do we know him crucified, if being called to the cross, there appears nothing of a disciple in us, but only the mark of unbelievers!

Wherefore, O God, to thee we make our petition; beseeching thee to correct in us this our weakness, to take from us the spirit of impatience, and to give us a better, even the spirit of the Martyrs, the spirit of Jesus Christ, the head of Martyrs; so that, as often as any trouble shall befall us, we may no more yield to nature, as the Heathen does, but, like disciples of Christ, receive it as part of our cross; and in the manner of bearing it shew we belong to him, in being

governed, not by nature, but by faith in Jesus Christ.

Hear us, O God of mercy, and let this be thy blessing to us this day, that in all our suffering we may shew so much humility, patience and courage, as to give testimony of Christ. The Martyrs did this in the effusion of their blood, may we do the same in all kind of suffering, that so we may give proof of having the spirit of the Martyrs.

In all sickness and pain may we govern nature, may we suffer with patience, humility and courage, and thus shew whose Disciples we are. R. *Grant this, O God, and thus, with the Martyrs, may we give testimony of Christ in our suffering.*

In all inward uneasiness, disquiet, darkness, weight and oppression of mind, may we govern nature, may we suffer with patience, humility and courage, and thus shew whose Disciples we are. R. *Grant this, O God, and thus, with the Martyrs, may we give testimony of Christ in our suffering.*

In all losses of friends or goods, under all injustice, perverseness or malice, or indiscretion, may we govern nature, may we suffer with patience, humility and courage, and thus shew whose Disciples we are. R. *Grant this, O God, and thus, with the*

Martyrs, may we give testimony of Christ in our suffering.

In all contradictions, reproofs, reproaches, false accusations, injuries, affronts, neglects, contempts, and in all the persecution of ill tongues, may we govern nature, may we suffer with patience, humility and courage, and thus shew whose Disciples we are. R. *Grant this, O God, and thus, with the Martyrs, may we give testimony of Christ in our suffering.*

In all the difficulties of our state, the hard circumstances of life, in the uneasy humours of those on whom we depend, in the frequent occasions we have of contentions, disputes, and dislikes, may we govern nature, may we suffer with patience, humility and courage, and thus shew whose Disciples we are. R. *Grant this, O God, and thus, with the Martyrs, may we give testimony of Christ in our suffering.*

In all our spiritual infirmities, weakness of mind, in our own oversights and indiscretions, or whatever other occasions of abjection or disgrace, may we govern nature, may we suffer with patience, humility and courage, and thus shew whose Disciples we are. R. *Grant this, O God, and thus, with the Martyrs, may we give testimony of Christ in our suffering.*

In all scourges from thy hand, O God, in all public calamities, and domestic evils, in all temptations, afflictions, troubles and persecutions whatever, may we govern nature, may we suffer with patience, humility and courage, and thus shew whose Disciples we are. *R. Grant this, O God, and thus, with the Martyrs, may we give testimony of Christ in our suffering.*

Hear us, O God, of mercy, and grant these our petitions, that having many things to suffer in this world, we may have the comfort of our suffering, and make improvement under it, to the good of our souls.

We have lost too many of these occasions already by our impatience, and given both ill example and scandal to our neighbour by our ungoverned passion: But behold, O God, we now humble ourselves at the remembrance of these our manifold sins, and implore thy mercy for our pardon; forgive us, O Father of mercy, forgive us, and now grant us a better spirit, such as may inspire us with a holy emulation of thy Martyrs, in submitting to all the troublesome exercises of life, bearing them with an humble mind, and endeavouring to make some atonement for all our sinful impatience.

Grant, O God, we may shew no impatience on this day of Martyrs.

R. Grant we may suffer all according to the example of the Martyrs.

Let us Pray.

O GOD, who doest comfort us with the yearly solemnity of thy Holy Martyrs N. and N. Mercifully grant, that as we rejoice in their triumphs, so we may be encouraged by their examples. Through our Lord Jesus Christ thy Son.

ON THE DAY OF A HOLY BISHOP.

THIS being the day of S. N. a Holy Bishop of Christ's Church, who faithfully discharged the office of a good Shepherd, in taking care of his flock; and being singularly eminent for many virtues, shined as a light to the world; let us give thanks to Almighty God for his wonderful graces to this his servant, and beg a like mercy on all the present pastors of the church.

Let us Pray.

WE acknowledge, O God, thy great mercy to this thy servant, who being called to the pastoral dignity, was so emi-

niently distinguished by thy grace, who both by word and example was a light to his flock, was a father to the poor, a comforter to the afflicted, an encourager of the good, an enemy to vice and error, and zealously laboured for the salvation of all.

For these thy graces so remarkable in him, we give thee thanks, O God, who art the author of all good gifts, who art the fountain of all those blessings, which thy faithful have at all times received from the hands of their pastors: These we honour as the ministers of thy power and word; but to thee is to be given the glory of whatever good they do; to thee therefore, O Sovereign Pastor of souls, we give praise, adoration and thanksgiving, for calling this thy servant to the charge of souls, and for all those graces by which he was fitted for performing the obligations of it. Thy church has received the benefit of his care, and now, O God, in the name of the church we bow down and confess the greatness of thy mercy.

But to this our homage of thanks we add our petition to thee, our God, for the continuance of this mercy upon all those, who throughout thy church are in the pastoral charge. Pour forth, we beseech thee, thy plentiful grace upon all these, and give them a spirit answerable to their character.

Give them the spirit of zeal, that they may keep up the discipline of the church, and be watchful against all abuses. R. Amen.

Give them the spirit of charity, that they may walk in all thy commandments, and be forward in relieving all the necessities of their flock. R. Amen.

Give them the spirit of compassion, that they may become all to all. R. Amen.

Give them the spirit of understanding, that they may discern the ways of justice and of truth, and chuse proper expedients for effecting whatever belongs to their charge. R. Amen.

Give them the spirit of courage, that no human respects may ever awe them against duty. R. Amen.

Give them the spirit of patience, that they may never be tired under the many difficulties of their charge. R. Amen.

Give them the spirit of true piety, that they may be as so many lights to their flock; that they may never countenance any thing that is disedifying, either in themselves, or in those who are under their care. R. Amen.

Give them the spirit of Jesus Christ, that like good shepherds they may give their lives for their flock. R. Amen.

Hear us, O God, we beseech thee, in these our petitions, and for the good of thy

church, mercifully vouchsafe to be with those, whom thou hast put over it: Be thou their guide, who are to guide us; and thus may they be to us the ministers of our salvation.

We are sensible, O God, how great a mercy there is in this thy institution, and that good pastors are a great blessing. We are sensible too that evil or disedifying pastors are a very great judgment, though not greater than our sins deserve. But, we beseech thee, O God, whatever our sins be, let not this be our punishment. For if the salt lose its savour, and be corrupt, we know how this must be to their prejudice, who are to be seasoned by it. Spare us therefore, O God, in this point, and let not our sins rob us of this part of thy mercy. Give us such pastors, as may be a light to us in every duty; and give us such a docile spirit, as to receive their instruction, and be led by their example. Amen.

Having thus prayed for those, who have the care of the flock, let us pray likewise for ourselves, and for the whole flock, that God would please to deliver it from all its sinful corruptions, and by his grace render us a holy and acceptable people, so as to be well-pleasing in his sight.

Let us Pray.

O GOD, by whose mercy, we are called to the knowledge of thee, and whom thou hast sent, Jesus Christ, and not only adopted thy children, but likewise made members of that mystical body, of which Christ is the head; perfect this thy mercy in us, and in all who are called to this dignity, that in all virtue and holiness of life we may walk worthy of our vocation, and shew ourselves to be the living members of Jesus Christ.

For this end, we beseech thee, O Father of mercy, in a particular manner to look upon all those, who are members of this mystical body; and as thou hast cleansed them by the water of regeneration, so let thy powerful grace now purify them from all that, which is not according to the sanctity of their profession.

As their faith is holy, so, O God, of holiness, let their lives be too; and let no practice of unbelievers be found in those, who have a true faith in Jesus Christ.

From all that is vicious and corrupt, and from whatever is a scandal to their profession.

R. Deliver them, O Lord.
From all the abominations of the heathens, in what is brutish and sensual, for which

they were given over to a reprobate mind.
R. Deliver them, O Lord.

From rioting, gluttony, and all decrees of
intemperance. R. Deliver them, O Lord.

From the love of idle company, dangerous
conversation, and sinful entertainments.

R. Deliver them, O Lord.

From all the disorders of an undisciplined
life. R. Deliver them, O Lord.

From all the excesses of a vain and prodi-
gal humour. R. Deliver them, O Lord.

From all kinds of injustice in commerce
and trade; from over-reaching one another
in business, and from doing any wrong.

R. Deliver them, O Lord.

From making idols of themselves in all
the ways of vanity, and from the study of
gratifying their own corruption. R. Deliver
them, O Lord.

From the spirit of malice, envy, backbit-
ing, hypocrisy, and contention. R. Deliver
them, O Lord.

From covetousness, cruelty and oppression.
R. Deliver them, O Lord.

From the contempt of what is sacred, from
the spirit of profaneness and irreligion, R.
Deliver them, O Lord.

From all the ways of corrupting youth,
and from all wicked endeavours of drawing
others into sin. R. Deliver them, O Lord.

From the manifold unhappiness of a worldly spirit, in being bent with excess upon gain, in being immoderately solicitous for present concerns, and careless of what is to come. R. *Deliver them, O Lord.*

From all the contrivance of wicked and reprobate minds, which join with the devil in ridiculing what is exemplary and holy, and make it their glory to damn others, and to succeed in their wickedness. R. *Deliver them, O Lord.*

Be favourable to us, O God, and grant these our petitions, in which we seek not ourselves, but the general good of thy people, and above all things, thy glory.

We are very sensible, how great a scandal is given by the disorderly and wicked lives of those, who profess thy truth, and that by their evil practices thy church is blasphemed, by which their sins turn not only to their own damnation, but like fruitful monsters, are propagated to the destruction of many.

And in this, O God, how much is thy glory lessened upon earth, whilst error and vice are by such scandals furnished with arms; and not only fight, but even triumph against virtue and truth!

Wherefore we most humbly beseech thee, for the glory of thy name, and for the cause

of the gospel, that thou wouldest vouchsafe to take away these scandals, to remedy these evils, to give to christians a horror of all wickedness, and make them so sensible of their duty, as by the exemplary practices of a penitential life to make atonement for all the evils by which they have injured their profession, been a snare to their neighbours, and provoked thy wrath against them.

Hear us, O God, for thy name sake, and for the sake of thy faithful, for whom Christ shed his sacred blood. Let not wickedness any more prevail in thy fold; but as thy institution is holy, as the foundation and head is holy, as the faith is holy; so grant, O God, that the professors of it may have a true sense of their duty, and walk worthy of their vocation in all holiness, as becomes the gospel of Christ.

Grant they may attend to the spirit of this holy pastor, and by his example be directed into the way of thy commandments. And since thou, O God, hast been so merciful to thy flock as to have provided it with such holy shepherds, grant that the charity and zeal of this holy prelate, which was so serviceable to thy flock, while in this mortal flesh, may now by his prayers be helpful to it; and solicit before thy throne

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for its overcoming sin, and for its accomplishment in all good. *Amen.*

BEHOLD, *Let us Pray.*

GRANT, we beseech thee, Almighty God, that this holy solemnity of S. N. thy confessor and bishop, may be to us the increase of devotion, and advance us in the way of salvation. Through our Lord Jesus Christ thy Son.

ON THE DAY OF A CONFESSOR, NOT A BISHOP.

THIS being the day of S. N. who confessed Christ before Men, both in his remarkable patience, in what he suffered for justice sake, and in the sweet odour of a virtuous life, in which he gave testimony of Christ and his Gospel; let us give thanks to Almighty God for the exemplary sanctity of this his servant, and beg grace that we, and all the faithful, may follow, in proportion to our circumstances, the example he has given us of a holy life.

modis. et. non. Let us. Pray.

BEFORE thee, O eternal God, Father Almighty, we bow down this day, and adore thee, in acknowledgment of thy singular mercies to this thy servant, in the privilege of many graces bestowed on him, to thy glory, to the edifying of the faithful, and the good of the whole church.

It is thy great mercy, that amidst the many difficulties and dangerous temptations of this life, thou hast provided us with such eminent lights, such examples of virtue, as may reproach us for our sloth and self-love, may spur on our dull and unthinking minds, and encourage us against despair.

For these thy mercies to us, and in particular for the Saint of this day, we give thee thanks, acknowledging it a great blessing, that we have so many saving lessons in him, by which we are taught to overcome ourselves, and by what methods we are to advance in the way of salvation.

He has taught us by his example, how much our corrupt nature may be subdued, and brought into subjection to thy law, O God. R. For this, O God, we give thee thanks, and most humbly beg we may learn from his example.

He has taught us to fight against all our sinful inclinations, and to separate from all those things, which flatter and feed our corruption. R. For this, O God, we give thee thanks, and most humbly beg we may learn from his example.

He has taught us to despise the pompous and great things of this world, as unprofitable and dangerous; and to chuse those things, which the world despises, as the more helpful to eternity. R. For this, O God, we give thee thanks, and most humbly beg we may learn from his example.

He has taught us, that the love of all worldly things is vain and passing; that they deceive such, as seek their happiness in them: and that, while we are in this life, there is something else to be loved, and another happiness to be sought which is eternal. R. For this, O God, we give thee thanks, and most humbly beg we may learn from his example.

He has taught us, that to seek thee in a retreat from the world, affords more substantial comfort, than all the glittering trifles of state or ambition in all its triumphs. R. For this, O God, we give thee thanks, and most humbly beg we may learn from his example.

He has taught us to seek thee in fasting and prayer, and all those self-denials, which

are proper for bringing the flesh into subjection to the spirit. R. For this, O God, we give thee thanks, and most humbly beg we may learn from his example.

He has taught us to follow the steps of our Redeemer, in the practice of a general humility and obedience, in bearing reproaches, in forgiving injuries, in loving thee above all things, and before all things desiring to do thy Holy Will. R. For this, O God, we give thee thanks, and most humbly beg we may learn from his example.

For these and all other instructions given us by this thy servant, we render thee thanks, O eternal Father, and most humbly beseech thee so to prepare our souls by thy grace, that we may learn from his example.

For we confess, O God, our necessities; we are in want of this grace, while having the same race to run as he had, the same concern of eternity upon our hands, we are so far from his method, that we scarce seem to be in earnest in what we propose.

For when we look upon ourselves, what do we discover? Sloth and self-love reigning in us, pride and the world commanding in the greatest part of our lives; we are industrious in all affairs, where corruption or worldly interest push us on; we are eager in following inclination, we spare no

cost or pains, where our fancy calls for it, we venture health, reputation and life, for humour, we sacrifice all to our own wills, so that when we have taken a true survey of our lives, we see the work of sin, sensuality, pride, self-love and the world, very much carried on every day, and advanced by us: But as to the work of our salvation, O God, what can we discover but some weak attempts, some few ceremonial performances; but the more substantial duties either forgotten or neglected, if not despaired of by us! And what advance do we make in all this towards heaven!

O Blessed God, we see our perverseness, and have reason to be confounded at it. We see how vain this world is, with all that belongs to it; and yet how solicitous are we, how are our lives consumed in courting this deceit! We apprehend what eternity is, with the goods and evils of this unchangeable state, and yet how little serious, how very little pains do we take in this grand affair.

Have not we therefore reason now to lament our misery, and call out to thee our God, for help? For while we see thy servants using violence against corruption, and taking heaven by force, we in the mean time are busy about trifles, and act so much

the traitors to ourselves, as to be encouraging and strengthening all those evils, which if not subdued, must be our destruction.

This, O God, is too much our character, and therefore sensible of our misfortune, we now humble ourselves, and make our petitions to thee, that thou wouldest please to renew a right spirit within our bowels: That thou wouldest take from us this selfish and worldly spirit, and inspire us with resolutions of beginning a new life.

That thou wouldest vouchsafe to disengage our hearts from the sinful love of all that is created, and draw our hearts to thee, with the bonds of love and obedience. R.
Hear us, O God, we beseech thee, and grant this our petition,

That we may be truly converted from all our sinful ways, and by a sincere repentance labour to make our peace with thee. R.
Hear us, O God, we beseech thee, and grant this our petition.

That we may labour to resist sin and overcome our ill habits, by the exercises of a penitential life. R. *Hear us, O God, we beseech thee, and grant this our petition.*

That denying our inclination, we may walk in the ways of humility, meekness, patience, and self-denial, and make the Gospel our rule for gaining heaven. R.

Hear us, O God, we beseech thee, and grant this our petition.

That we may study our own great misery and poverty, and have a horror of all that, which is designed to magnify this sinful clay.

R. Hear us, O God, we beseech thee, and grant this our petition.

That we may take time in studying the true state of our souls, and enter upon such methods, as are proper for securing our eternal peace. *R. Hear us, O God, we beseech thee, and grant this our petition.*

That we may not be awed by the opinion of the world, but go on with comfort and courage in such ways, as the Gospel recommends. *R. Hear us, O God, we beseech thee, and grant this our petition.*

That we may consider all the talents which thou, O God, hast entrusted with us, and examine whether we employ them so, as to be able to give an account. *R. Hear us, O God, we beseech thee, and grant this our petition.*

Hear us, O God, in these our petitions we address to thee; and this, not only for ourselves, but for all the faithful; that having so many examples of holiness in thy Saints, we may endeavour to imitate what we pretend to honour; and by the encouragement of their reward, be solicitous to follow their steps.

We have a faith of the same eternity, for which thy Saints have laboured; and while they have taught us, that we cannot give too much for the purchase, grant we may not be sparing of our labour, but think all things as dung, so we can but gain Christ.

What are all things of this world, if compared to eternity? We confess, O God, they are nothing but a shadow, and what then is it we do, in consuming our thoughts and our care upou earthly goods, and neglecting those which are eternal.

O most Gracious Lord, suffer us not to go on thus, misplacing our solicitude and our labour; but effect it in us by thy grace, that the method of our lives may be more answerable to our faith: For what can it avail us to believe in thee, our God, and what thou hast promised, if we serve not thee, but only self-love and the world?

We confess, O God, this is not according to what thou hast taught us, nor what we learn from the examples of thy Saints: And therefore we own that these our solemnities are not so much our comfort as our reproach, whilst they shew us how very unlike we are to those, who have served thee in earnest.

But, O God, we beseech thee, let it be no longer; let this day be the change of

our lives ; may these examples of thy servants, and the charity of their prayers, draw us out of the track of our usual disorders, and may the blessing of thy grace confirm us in a better life, even in the life of thy Gospel, and of thy Saints. *Amen.*

Let us Pray.

O GOD, who refreshest our spirits with the yearly solemnity of blessed N. thy confessor, mercifully grant, that we, who celebrate his glory, may likewise imitate his actions. Through our Lord Jesus Christ thy Son.



ON THE DAY OF A HOLY VIRGIN AND MARTYR.

THIS being the day of the Holy Virgin and Martyr S. N. who served her spouse Jesus Christ with fidelity, and gave her life a sacrifice to him ; let us give thanks to Almighty God for this privilege of mercy to his servant, and beg for ourselves a portion of the same grace, that we may not be wanting in patience or courage.

Let us Pray.

BEFORE thee, O Almighty and everlasting God, we bow down and join with all the Blessed above, in admiring thy goodness, and praising thy mercy, for the wonders of thy grace, appearing in this thy servant, in her triumphs over nature, the devil and the world, in her faithfully serving thee, and giving her life a sacrifice to thy glory.

This, O God, we acknowledge to be the effects of thy bounty. For what could a nature so weak do amidst the various assaults of so many powerful enemies? How could a constitution so tender, subject to so many apprehensions and fears, stand fearless in the sight of torments and death, if thou, O Lord, hadst not fulfilled thy promises in thy servant, and supported her with heavenly strength, who put her trust in thee?

Wherefore, O God, in the confession of this thy power and goodness manifested in thy servant, we praise, adore, and glorify thy Holy Name.

For her eminent sanctity of life, in despising the world, and amidst so many temptations faithfully serving her heavenly spouse.
R. *Blessed be thou, O God.*

For her great constancy, in pursuing the way of virtue, notwithstanding the apprehension she had of suffering for it. R. *Blessed be thou, O God.*

For her great courage, in not being terrified with the threats of cruelty and malice, but bearing all with a resolute and undaunted mind. R. *Blessed be thou, O God.*

For her great patience and perseverance under the severity of torments, and not quitting duty for the love of life. R. *Blessed be thou, O God.*

For her wonderful submission to thy Holy Will, in drinking of this bitter cup, and in the midst of death still blessing thy name. R. *Blessed be thou, O God.*

For the grateful sacrifice she made of herself, in being consumed by the flames of charity, and giving her life for thy glory, R. *Blessed be thou, O God.*

For all these thy singular privileges of grace, bestowed on this Holy Virgin, we desire thy name, O God, may be glorified, and that the yearly return of this solemnity may excite in thy faithful, a grateful memory of thy mercies, and be an encouragement to them of following the example of her piety, her patience, and her courage.

In particular we ask this day, thy holy grace to ourselves, that seeing how very much

much this tender Virgin suffered with patience and a peaceable submission to thy Holy Will, we may be ashamed of our great impatience, who can meet nothing we dislike but with disturbance and sin.

Give us, we beseech thee, a true sense of this our great indisposition, who are so easy in resenting, so severe in reproving, so rash in censuring, so forward in fretting; who are so soon provoked, so warm in our anger, so blind in our passion, so loud in complaining, so easily dejected.

Give us, we beseech thee, a sense of this our manifold weakness; and after so much experience of it, may we now at length understand how very disagreeable this is to our profession, how contrary to our greatest interest, and how unlike to the spirit we honour in the martyrs.

Open our hearts, O Blessed God, to understand this aright, and not only to understand it, but even so as to turn our most serious endeavours against it, and labour every day to overcome it. And give thou, O God of mercy, a blessing to what we do, that we may gain upon our weakness, that we may give a check to the first approaches of all inward or outward disturbances, and thus bring ourselves to that true temper, as to shew to all who are witnesses of our con-

versation, that it is not now the old, but the new man rules in us.

Hence, O God, we beseech thee, may we see that good effect of our endeavours, as

To bear with patience all the scourges, which come immediately from thy heavenly hand. R. *Grant this, O God.*

To bear with patience all the pains and sickness of our body, and oppressions of our mind. R. *Grant this, O God.*

To bear with patience all domestic troubles and whatever difficulties we meet in satisfying the obligation of our state. R. *Grant this, O God.*

To bear with patience all the uneasy tempers of those, with whom we converse. R. *Grant this, O God.*

To bear with patience all affronts, injuries, and whatever other provocations are given us by any neighbours. R. *Grant this, O God.*

To bear with patience all contradictions or reproofs, though undeserved, as likewise whatever we suffer through the malice, injustice, or indiscretion of others. R. *Grant this, O God.*

To bear with patience the difficulties of our own temper, and infirmities of our mind, and all the trouble we have in overcoming ourselves. R. *Grant this, O God.*

Grant these our petitions, O God, and for this end, we beseech thee, to direct our endeavours, that we may every day keep a strict watch upon ourselves, and observing the motions of our soul, may be ever industrious in suppressing all those, which are the effect of impatience.

Hence, O God, we beseech thee, give us strength to resist all the motions we perceive in us to anger and passion. R. *We beseech thee, hear us.*

Give us grace to govern our words, that we may never break forth into any injurious, biting, or provoking expressions. R. *We beseech thee, hear us.*

Give us grace to suppress all kind of revengeful or malicious thoughts, and whatever are suggested by that ill principle of returning evil for evil. R. *We beseech thee, hear us.*

Give us grace to cast off all fretful resentments, and the unjust reasoning of an exasperated or disturbed mind. R. *We beseech thee, hear us.*

Give us grace to break off with violence, all melancholy and dejecting arguments. R. *We beseech thee, hear us.*

Give us grace to withstand all kind of discouraging thoughts, which upon disappointments dissuade us from pursuing the good

we have undertaken. R. *We beseech thee, hear us.*

Hear us, O God, we beseech thee, in all these particulars ; give us grace never to be tired in our endeavours, and may our endeavours be ever attended with thy blessing. Thus by persevering may we overcome our temper, however difficult it be, and bring it into subjection to thy law. We have been too long governed by it, and by its rashness led into many sins ; there has been too much of this ; now, O God, by the help of thy grace may we undertake to subdue it, and teach it to obey. Without this we in vain honour the martyrs, and by this method only can we come to the spirit of the martyrs, which is the blessing we most earnestly ask of thee this day, our Lord and our God.

And not only for ourselves, but in particular we ask it for all those of thy faithful, who being in trouble, want thy special grace to stand under it, as either offending thee by their impatience, or being in danger of despair. Look upon all these, we beseech thee, support them in their trouble, and give them patience.

Look upon all those who are under the violence of pain or sickness. R. *And give them patience, O Lord.*

Look upon all those who are in captivity, or in prison, or under any oppression of injustice. R. *And give them patience, O Lord.*

Look upon all those, who suffer persecution or are under hardships for their faith. R. *And give them patience, O Lord.*

Look upon all those, who are in trouble of conscience, direct them, we beseech thee. R. *And give them patience, O Lord.*

Look upon all those, who are under the weight of any affliction, support them by thy grace. R. *And give them patience, O Lord.*

Look upon all those, who lie under darkness, oppression of mind, or are exposed to the violence of temptation; be thou a comfort to them. R. *And give them patience, O Lord.*

Look upon all widows and orphans, upon all who are disconsolate, and upon such as are under the severity of domestic trials; be thou their counsel and director. R. *And give them patience, O Lord.*

Look upon all in whatever distress or afflictions they be, whether of body or mind, and let them find that thou art their God. R. *And give them patience, O Lord.*

Thus, O Heavenly Father, on the day of this Martyr, we recommend to thy merciful protection all that are in trouble, and most

humbly beg both for them, and for ourselves, that we may learn to make a good use of our trials ; and by our patience under them, may, with the Martyrs, make them the purchase of an eternal crown. Grant this, O God, and now while we are taught by thy servant how we are to suffer, let this day no impatience be seen in us. And thou, O Holy Martyr, as thy example teaches, so let thy charity plead for us, that we may follow thy steps. *Amen.*

Let us Pray.

O GOD, who amongst other wonders of thy power, hast rendered even the weaker sex victorious in Martyrdom, mercifully grant that we, who celebrate the triumphs of S. N. Virgin and Martyr, may by her example come to the possession of thee. Through our Lord Jesus Christ, thy Son.

ON THE DAY OF A HOLY VIRGIN, NOT
MARTYR.

THIS being the day of S. N. a Holy Virgin, who by a life of singular piety became the glory of the church, and an ex ample to all christians; let us give thanks to Almighty God for the great prerogatives of grace, bestowed upon her, and likewise beg that by her example we and all christians may be led into the way of salvation.

Let us Pray.

BEFORE thee, O God of infinite Mā-
jesty, we bow down and adore this day, in acknowledgment of thy singular gifts and graces so remarkably eminent in this thy servant, by which thou hast raised so weak a vessel to that degree of holiness, as to become a light in thy church, an encouragement to virtue, and a guide in all those ways, which the Gospel recommends as the safest paths to salvation.

For these thy mercies to this Holy Virgin, we render thee praise and thanksgiving, and beg that thy name may be blessed by all generations.

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For calling her out of the world, to become thy faithful servant. R. *Praise and thanksgiving be to thee, O God.*

For giving her grace to despise the deceitful vanities of the world, and to chuse the better part. R. *Praise and thanksgiving be to thee, O God.*

For giving her strength to stand against all the snares of corruption, and to triumph over all the enemies of her soul. R. *Praise and thanksgiving be to thee, O God.*

For leading her into the narrow way, and teaching her to renounce all things for the love of her spouse. R. *Praise and thanksgiving be to thee, O God.*

For teaching her to walk by the spirit, and to hate her life in this world, that she might keep it to life eternal. R. *Praise and thanksgiving be to thee, O God.*

For teaching her to keep a clean heart, so to prepare to see thy face. R. *Praise and thanksgiving be to thee, O God.*

Praise and thanksgiving be to thee, O God, for these, and all other thy gifts, with which thou wast pleased in thy mercy to enrich the soul of thy servant, giving her the victory over all her enemies, and carrying her through many trials to an everlasting crown.

But, O God, while we thus with honour commemorate the blessings of thy mercy in others, may thy infinite goodness have regard to us also, who are in want of thy help; and work that change in our souls, that we may find the effect of those graces in ourselves, which we so much approve and admire in the Saint of this day.

Draw us by the power of thy grace from our own ways, and from all those of the world, which are corrupt; and grant we may now in earnest undertake to walk by a better spirit, even by that spirit of Jesus and his Gospel, which was so remarkable in this Holy Virgin, and conducted her to the presence of her spouse.

Lead us, O God, we beseech thee, into the way of her humility, that having a true sense of our own unworthiness, we may decline all the contrivances of pride as most unjust, may esteem ourselves the meanest of all, and embrace contempt as our due. R. Teach us, O God, to be truly humble, and in this may we follow the spirit of this Saint.

Lead us, O God, we beseech thee, into the way of her self-denial and penance, that we may no longer consult our own wills, our inclination and appetite, but consider what is due to our sins, what is necessary for overcoming our own corruption, and

hence take the measures of what we are to do, and what to avoid. R. Teach us, O God, the ways of self-denial and penance, and in this may we follow the spirit of this Saint.

Lead us, O God, we beseech thee, into the way of her patience, that we may bear all the trials, troubles, losses, and temptations of this life, with a peaceable submission to thy providence, to thy justice, and to thy Holy Will; and thus subduing in ourselves all sinful disquiets, be solicitous to improve under all our troubles. R. Teach us, O God, to be thus patient, and in this may we follow the spirit of this Saint.

Lead us, O God, into the way of her charity, that we may love thee and seek thee above all things; that we may banish from our hearts the sinful and dangerous love of all creatures; that we may give admittance to no excess, to nothing that can defile; but labour to preserve in our breasts clean hearts, such as may be fit for thy abode. R. Teach us, O God, this charity, to love thee with all our hearts; and in this may we follow the spirit of this Saint.

Lead us, O God, we beseech thee, into the way of her true wisdom, that we may not waste our lives in folly, vanity or sin, or in providing only for a short life, which

with all its contrivances and cares must soon end in dust; but may employ our time in such a manner, as by the good management of a few moments, to secure our eternal rest. R. Teach us, O God, this true wisdom, and in this may we follow the spirit of this Saint.

Lead us, O God, into the way of her constancy, that we may never be tired, either with the trials of this life, or the remedies of our own corruption, or the duties of our state; in all these may we hold on with perseverance, ever looking at Christ our head, and at the crown that is set before us.

R. Teach us, O God, this constancy, and in this may we follow the spirit of this Saint

In this manner, we beseech thee, O God, to direct our lives, that having so many examples of thy Saints every day calling upon us, we may not go on blind and senseless in the ways of our own corruption, as if we had been born for nothing, but to live here in folly and vice; but may turn ourselves to thee, our creator and our God, and enter into such a method, as will be a comfort to us at the hour of our death, and be a means of bringing us to the possession of everlasting happiness.

For this end shew thy mercy to us, O God, and open our eyes, that we may see

the disorders of our lives, and all those weaknesses, which make us unlike what we profess : Deliver us, in this point, from all deceit, and suffer us not to be so unhappy, as to embrace snares and sin, under the pretext of innocence. Shew us what we are, and give us a true knowledge of all our ways ; and, O God, favour us, we beseech thee, with that grace, which is necessary for our amendment ; that while we honour thy servants, we may follow the example they have given us, and be in the way of partaking of their crowns.

And in particular, O most Gracious Lord, since thou hast called us not to uncleanness, but to holiness, give us grace to purify our hearts from all that can defile. Let not the iniquity of the heathens be found in us, who are believers ; but being disengaged from all sinful affection, may we keep that due guard both upon our outward and inward man, that the devil may find no entrance into our hearts ; but these being preserved holy, may be such as becomes the temples of the Holy Ghost.

Thus, O God, we confess it ought to be in every soul ; which having renounced at the font the devil and all his works, has been consecrated a living sacrifice to thee, and adopted thy child. Wherefore, we

beseech thee, O God, to give all christians a true sense of their character, and of that great sanctity, which belongs to their profession. Hence, O Lord, give them an abhorrence of all wickednes, and especially of all those brutish liberties, which are in favour of a carnal or sensual mind. cleanse thy people from all the abominations of unbelievers, sanctify their conversation, and let nothing unbecoming be heard from their mouth ; but as thou art holy, so may they be holy.

To thy special protection we recommend all those, who being in their tender years, are not yet tainted with vice. Be thou, O God, a guide to these, and preserve them from all snares ; give them discretion, that they may not rashly expose themselves to danger ; give them courage, that whenever danger meets them, they may either wisely decline it, or be faithful in resisting it. Let not the love of vanity, folly, and idle entertainments, take the first possession of their hearts ; but draw them to thyself by a sincere piety, that thy goodness being engaged to them, they may be ever secure under thy protection.

Have mercy likewise, we beseech thee, on all those, who having renounced the world, have chosen Christ for their spouse,

and consecrated their lives to thee. Take from them, O God, a worldly spirit, and perfect in them the spirit of their vocation; be thou the comfort of their labours, and may it be their daily endeavour more closely to be united to Christ, whom they have chosen. Deliver them from all spiritual delusions, and let nothing hinder them in making their approaches to thee. And thou, O Holy Virgin, whom we honour this day, be mindful of them before the throne of God; pray for all the blessings belonging to their state, that God may be glorified in them: Remember us also, who are in the midst of a sinful and uncertain world, that we may be secured by the same powerful hand which was your deliverance, and be led on in the same way to happiness; solicit this for us, through the merits of Jesus Christ, our common Lord and Redeemer. *Amen.*

Let us Pray.

HEAR us, O God, our salvation, that as we rejoice in the festivals of thy Holy Virgin S. N. so we may be improved in the affection of solid piety. Through our Lord Jesus Christ.

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has **ON THE DAY OF A HOLY WIDOW.**

THIS being the day of S. N. a Holy Widow, who being released from worldly engagements, consecrated her widowhood to God in a life of exemplary piety; let us give thanks for the plenty of heavenly graces, so remarkable in this his servant, and beg grace, that we may learn from her example.

Let us Pray.

TO thee, O Eternal God, we render thanks for the great example we have in thy servant, whose virtues, with their rewards, the church calls us to commemorate this day. She had her part in the world, but even in that distracted state she laid the foundation of a holy life; and having got the opportunity of greater freedom, she turned it not to the service of natural corruption and self-love, but improved her disengagements from the world, for making a more strict engagement with thee.

Thus shutting her heart against the world, and opening it towards heaven, she received the plenty of heavenly blessings, and abound-

ing in all good, she became an example to the faithful, giving a manifold proof of thy graces overflowing in her.

Of all which we acknowledge thee, O God, the fountain, and therefore bless thy name for whatever we admire in her; looking upon this, and all other festivals of the Saints, as so many days of solemn acknowledgments of thy goodness to sinful clay; and of public thanksgiving for thy bounty, in dispensing thy manifold gifts, for the edifying of thy church, and encouragement of thy faithful in all good.

Therefore whatever heavenly gifts and graces thou wast pleased to pour forth upon this thy servant, we bow down, we adore thee, we give thee praise and thanksgiving for them, and beg that heaven and earth may join in glorifying thy Holy Name, and making the acknowledgments due to thy goodness.

To the same goodness we address our petitions, in our own behalf, beseeching thee to extend thy mercy to us also; that, as we glorify thee for thy Saints, so we may glorify thee for thy grace communicated likewise to us, by which we may be directed into the way of thy commandments, and be zealous in following their steps, who in their

lives have shewed us the way to everlasting bliss.

And now on this day, O God, we beseech thee, may thy grace inspire us with resolutions of quitting our own corrupt ways, and copying out those, which are set before us by the example of this Saint.

Turn our eyes, O God, to consider the christian wisdom of this thy servant, in making so good a use of all the circumstances of her state, who turned not the great advantages she had to the service of this world, but sought thy glory, O God, in all, and made them preparations for a comfortable and happy death. R. Turn our hearts, O God, we beseech thee, seriously to consider this her christian wisdom.

And hence, O Blessed Lord, may we observe, condemn, and reform, our own unaccountable, and even foolish ways, who are ever upon contrivances how to abuse thy blessings, in seeking to set out, and satisfy a perishing carcass, which is soon to return to dust, and neglect to provide for our better part, which has eternity waiting to receive it, and depending on our care. R. Grant us, O God, we beseech thee, the wisdom to observe, condemn, and reform, whatever part we have in these unaccountable and foolish ways.

Turn our hearts, O God, to consider how solicitous she was in making a good use of her time, in not letting it be consumed by sleeping, gaming, and other idle entertainments of a disorderly and undisciplined life, but studying to employ it for that end, for which it was granted her, in all those exercises of piety, which she knew were acceptable to thee, and most effectual for the security of her future state. R. *Turn our hearts, O God, we beseech thee, seriously to consider this her christian wisdom.*

And hence, O Blessed Lord, may we observe, condemn and reform our own unaccountable and foolish ways, who having but a short time granted us to provide for eternity, and having many and difficult tasks upon our hands for making this provision, are yet such wretched ill managers, as to be often at a loss, how to dispose of our time, every day throw it away upon impertinencies and trifles, and often sacrifice it to the devil and sin. R. *Grant us, O God, we beseech thee, the wisdom to observe, condemn and reform, whatever part we have in these unaccountable and foolish ways.*

Turn our hearts, O God, to consider how solicitous she was in making a good use of her money, not letting vanity humour, or inclination consume it; but seeking thy

glory in thy own gifts, and endeavouring to apply it to those ends, for which it was given her ; in relieving the poor, the prisoner, and the distressed, in bringing comfort to the widow and orphan, in clothing the naked and making provision for such whose necessitous or dangerous circumstances exposed them to ruin. Thus did she make, of what was superfluous to her, the purchase of eternity. R. *Turn our hearts, O God, we beseech thee, seriously to consider this her christian wisdom.*

And hence, O Blessed Lord, may we observe, condemn, and reform our own unaccountable and foolish ways, who not solicitous for laying up treasures in heaven, make that ill-use of our money, as if it were given us for no other end, than to serve our own extravagant humours, and to feed that corruption in us, which by the command of the Gospel, and by the great design of our profession, we are required to fight against and starve. O God ! How great is our injustice, in thus turning thy blessings against the Gospel, and in throwing away that upon folly, vanity, or vice, which ought to have been the bread of the poor ! R. *Grant us, O God, we beseech thee, the wisdom to observe, condemn and reform, whatever part we have in these unaccountable and unjust ways.*

Hear us, O most gracious Lord, we beseech thee, and grant these our petitions; for while we consider thy holy servants, and see by what ways they arrived to that state of bliss, in the possession of thee their God, we cannot but tremble at the sight of our own unhappy circumstances, who pretending to the same port of happiness, are so very far out of their way.

For when we cast but an eye upon thy Saints; we presently see in them, souls thirsting after heaven, seeking heaven before all things, and using all means, which thy Gospel recommends as proper for accomplishing their desires; sparing nothing of themselves, or of this world, which can be serviceable for this end, and thinking nothing hard, nothing a loss to them, which is but helpful to eternity.

But when we look upon ourselves, what is it, that with a full prospect offers itself to our sight? O God, it is something so unlike our profession of the gospel, so very contrary to the way, by which thy Saints have come to thee; that we have reason to be confounded within ourselves, whilst we can scarce discover any thing, to prove that we are serious in our faith, that we believe an eternity to come, that there is either a heaven worth our care, or a hell which we

need to apprehend. For where does this faith appear in all that succession of pride, sloth, self-love, sensuality, and the love of the world, which divide all the days of our life.

Our life shews evidently that we love ourselves, are fond of the world, and of its corrupt ways. But where is the evidence of our faith, or love of thee, unless in some hasty and ceremonial performances, in which our heart seems but little concerned? And is this the way of the Saints!

Wherefore, O most merciful Lord, we beseech thee to have compassion on us, and by the power of thy grace to work a change in our hearts; such a change, O God, that we may not only be ashamed of our evil ways, but likewise have a real abhorrence of them, as unworthy of our profession, and as the snares of eternal death.

Such a change, that our great solicitude may no more be in pleasing the world, or satisfying our own corrupt nature, but in following the steps of thy faithful servants, in seeking, above all things, to do thy Holy Will, and to work out our Salvation.

Grant this, O God, not only to us, but to all who have faith in thy holy name; that all scandalous and wicked practices being reformed, they may walk worthy of

their vocation, and give no offence either to Jew or Gentile, nor to the church of God.

This we ask more in particular for those, who have undertaken to live in the state of widowhood. Let thy holy grace, O God, direct these to withdraw their hearts from the common vanities of the world, to decline all idle meetings, and by the constant method of their lives to convince all, that they seek not present comforts, but those which are to come, and have chosen thee to be their portion.

Thus, O God, we beseech thee to lead them on by the glorious example of the Saint of this day, that becoming widows indeed, they may have the comfort of it here, and the reward hereafter. *Amen.*

Let us Pray.

HEAR us, O God, our Salvation, that as we rejoice in the festival of blessed S. N. so we may be improved in the affection of solid piety. Through our Lord Jesus Christ thy Son.

ON THE DEDICATION OF A CHURCH.

THIS being the dedication of S. N. a memorial of that day, when peace being restored to the christian world, and liberty granted for building of Churches, this was erected by Constantine, and consecrated by S. Sylvester, then Bishop of Rome; let us give thanks for peace being thus granted to the church, and beg grace for making a good use of whatever part we have in this peace.

Let us Pray.

O Father of mercy, to thee we render our thanks for thy great mercy to the faithful in the primitive times, when having suffered a cruel persecution of three hundred years from the tyranny of heathenish Emperors, thou didst at length remove the sword, and delivering them from the hands of their enemies, gavest them an opportunity of serving thee without fear.

This, O God, was a great blessing to thy people who having been so long confined in thy worship to caves and deserts, now had liberty of openly professing thy name, of meeting in churches, and in full assem-

blies of giving praise to thy glory, and this without danger of fire, or sword, or rack, or of any temporal power appearing to interrupt the comforts of their surprising peace.

For this thy goodness to thy church we now bless and adore thy holy name, and most earnestly beg thy protecting grace, that thy people may not abuse this liberty to thy displeasure; that they may be always mindful, how great a mercy it is to have the freedom of serving thee, to have the comforts of thy sacraments, and of their assistance, whom thou hast appointed to feed the flock, and minister to them in their necessities.

May the sense of this manifold mercy be ever attended with a grateful acknowledgment in the breasts of thy faithful; may this oblige them to be more fervent in prayer, more constant in every duty, more edifying in thy presence, more solicitous in serving thee, and more fearful of offending thee.

O God, we beseech thee, keep their hearts open to understand this their obligation, because it is due to thy goodness; and because they can have no greater assurance of the continuance of thy blessings, than by the good use of what they enjoy.

This,

This, O most Just Lord, thou hast sufficiently manifested to us in thy rigorous judgments upon so many cities, nations and countries; which being once blessed with the profession of thy faith and worship, being the seats of so many eminent bishops, and holy pastors, are now many of them heaps of ruins; others are over run with heresy and schism, and many are so wholly possessed by infidels, that there is not a christian to be found amongst them.

These, O God, are terrible judgments, such as ought to make us tremble at the very thought of them. And what is it, that has drawn the weight of thy anger upon these people, but what had done the same before upon the cities of *Judah* and *Jerusalem*. And upon thy holy temple? They had forgotten thy mercies, and abused thy blessings; they remembered not that thou wast their deliverer, and therefore they kept not thy statutes, nor observed thy laws. Hence desolation rushed in upon them as a torrent; they were confounded in their sins; and they who would not know thee in thy mercies, were forced to confess thee under the terror of thy judgments.

Thus, O God, hast thou been pleased to manifest the terms, upon which thy blessings are held; and that they are not to con-

side in a lasting possession who abuse what through thy goodness they enjoy ; wherefore we most earnestly make it our request to thee, that all thy faithful throughout the church, who enjoy the liberty of thy worship, may have a true sense of this mercy; and by a good use of it confirm it to themselves, and to their generations after them, and not leavetheir children a curse instead of a blessing.

And while we ask this for the faithful, remember, we beseech thee, all those unhappy cities and nations who were once thy people, but are now buried in heresy or infidelity. Forget them not, O God, for ever, but let thy mercies be turned upon them. Open their eyes to see their misery, open their hearts to receive thy grace : Take from them all obstinacy, and prepare their minds to embrace thy truths. Raise up those, who may carry light to them ; let them no longer lie open to rapine, but unite them again to thy fold, and may all nations with one voice glorify thee their God.

Remember us also, O Blessed Lord, in this nation, and grant us that favour, as to ~~serve~~ thee without fear. Look not upon our sins, for we confess these to be very provoking ; such as render us unworthy of all thy mercies, and make us fear the loss of what-

ever privileges we enjoy. And therefore, while we ask, O God, for thy favour, we acknowledge ourselves unworthy of what we ask; but implore thy goodness to have compassion on us, and not to deal with us according to our iniquities. Save thy inheritance, we beseech thee, and for the sake of thy elect, give us not up to destruction. Teach us to make a good use of whatever opportunities we have of serving thee; teach us to be thankful for them; let us complain of none but our own sins; upon these may we charge all our unhappiness; and therefore make choice of humiliation and repentance, as the only expedient for removing thy scourges from us.

For this end we beseech thee to put it into the hearts of thy faithful, to reform all abuses in their public assemblies, as often as they meet to pay the homage that is due to their God.

As often as we come into thy holy place, may we remember in whose presence we are; may we call to mind thy infinite majesty, and our own wants; and as these demand, so regulate our outward and inward man.

May it be our first solicitude to avoid all kind of irreverence and indecency, and whatever can be disedifying to others. **R.**
Grant this our petition, O Merciful God.

May we take no liberties in favour of an idle, gazing or vain humour. R. *Grant this our petition, O Merciful God.*

May we not there consult our ease, nor be more solicitous to serve our own lazy humour, than do what is becoming thy worship. R. *Grant this our petition, O Merciful God.*

May we not there with clipping and huddling run over our prayers, as if making an end was our only concern. R. *Grant this our petition, O Merciful God.*

May we not there, with a dissipated and roving mind, repeat over a number of prayers, as if a lip-service were all the sacrifice belonging to thy worship. R. *Grant this our petition, O Merciful God.*

May we have so much faith and seriousness, as to be afraid of provoking thee there, where we come to ask thy blessings. R. *Grant this our petition, O Merciful God.*

May we there see the extreme poverty and manifold miseries of our soul, and make our petitions with an attention and solicitude answerable to our necessities. R. *Grant this our petition, O Merciful God.*

May we there see ourselves as criminals, condemned for our sins to the torments of hell; may we there appear with the humility of criminals before our Judge, and raise

up our hearts with the same earnestnes, as those who are petitioning for mercy. R. Grant this our petition, O Merciful God.

10 May we there adore thee, as becomes the Infinite Majesty of our God, in whose presence the pillars of heaven tremble; may we there serve thee as becomes slaves, who have been redeemed by thee; may we there manifest our love to thee, as becomes thy children; who though most unworthy, have received infinite blessings from thy hand, as of a most loving and tender Father.

R. Grant this our petition, O Merciful God.

10 Shew mercy to us, O God, and grant these our requests not only to us, but to all the faithful, that all may serve thee in spirit and truth; that all abuses, irreverences and scandals, being banished from the places of thy worship, they may become the houses of prayer, and nothing be admitted there, but what is well-pleasing in thy sight.

Grant this, O God, that by the good use of thy blessings we may obtain the continuance of them, and remove the danger from us of being left desolate, which has been the punishment of so many nations. Hear us, O Merciful Lord, and let gratitude, under the sense of thy favours, teach us to be wise in this point, that so we may

last this earthly world abundantly.

have no part in provoking the severity of thy scourges against us. *Amen.*

Let us Pray.

O GOD, who every year renewest to us the consecration of this holy church, and by thy sacred mysteries affordest us the blessing of thy protection; graciously vouchsafe to hear the prayers of thy people, and grant that as many, as enter into this church to petition for thy favours, may have the comfort of obtaining what they ask. Through our Lord Jefus Christ thy Son.

ON ALL FRIDAYS.

THIS being the day, on which Christ died on the Cross, a voluntary sacrifice for the redemption of man; let us renew the memory of this infinite mercy, and acknowledge it before Almighty God, in the most grateful manner we can.

Let us Pray.

BEFORE thee, O Eternal Father, we assemble and bow down this day,

obliged by the infinite mercy we have received from thy hand; For that having been lost by sin, and being incapable of ourselves of ever making our peace with thee, and recovering the way of salvation, thou wast pleased to have compassion on us, and sending thy only Son to become man, didst by the effusion of his sacred blood redeem us from our unhappy state, and put us in the way of working out our salvation.

For this thy mercy, O God, in so loving the world, as to give thy only Son for it, we praise thee, we adore thee, we magnify thee, we desire all the blessed choirs above to acknowledge and give thanks for this excels of thy goodness to lost man, in rescuing him from his captivity, and by the death of thy Son purchasing the liberty of a slave.

O God! Who can sufficiently admire this expedient of thy mercy! Who is able to make any return for what thou hast done for us sinners! All that we can do is to confess thy goodness, and to own that we are thy purchase; that being ransomed by the blood of Christ we belong to thee

Behold therefore, O God, this we acknowledge before thee; we are thine upon a manifold title, but particularly for that we

have been bought at so great a price, as the blood of our Redeemer; and obliged by this title, behold we now make an offering of ourselves to thee; we offer our body, our soul, with all their faculties, inclinations and senses; we offer our time, with all our temporal substance; we offer all the several circumstances of our lives, whether those which are agreeable to us, or others that are afflicting: All we offer to thee, confessing it to be just, that what is thine should be employed in thy service, should be directed by thy will, should be referred to thy glory.

Confirm us, O God, we beseech thee, in the offering we make, that as we own the justice, so we may be faithful in the execution of it. For this end strengthen us, O Merciful Lord, by thy grace, that notwithstanding our great weakness, and the endless temptations of life, we may be ever mindful of our duty, and suffer nothing to persuade us to what we own to be unjust.

Suffer not, O God, the world to prevail upon us, to observe its ways and orders, contrary to what thy Gospel teaches.

Suffer not our own corruption to prevail upon us, to favour its inclinations, and satisfy its desires contrary to what thou hast commanded.

Suffer not company or ill custom to prevail upon us, to comply in any sinful disorder or in whatever is not agreeable to thy Holy Will.

Suffer not the devil, by any temptation or snare, to prevail upon us, to yield to any thing, either in thought, word or deed, which is displeasing to thee.

In all these particulars we most humbly implore thy grace, O God, to be our guard, our protection and strength, because we confess it our duty to be thus just and faithful in thy service; and we confess our infirmities to be such, that without thy divine assistance we must certainly fail.

Help us therefore, O most Gracious Lord, and by the mercy of this day, in which thou hast given us such proof of thy goodness and love, have compassion on us, and so secure us under the protection of thy grace, that having the comfort of being redeemed by thee, we may likewise have the comfort of serving thee all the days of our life.

And since our blessed Redeemer gave his life on this day to overcome sin, and to deliver us from its tyranny, grant we may not only be careful in serving thee, but likewise distinguish this day, by joining with Christ our head in a particular watchfulness against

sin, and in labouring to overcome all that in ourselves, which puts us in danger of it. ^{itself} Hence, O God, since repentance is necessary for overcoming sin, give us thy grace to make this day, a day of sincere repentance. May we this day, chuse some retirement, wherein to consider and lament all our past iniquities; may our hearts be seized with horror upon the sight of our ingratitude, presumption, and rebellion; and having viewed in the wounds of our Redeemer, the hatred thou bearest to sin, and with what rigour thou punishment it, may we then open our hearts to grief, and let our eyes become fountains of tears, to bewail our great unhappiness, under the guilt of so many sins, we have unworthily committed against thee, our God; against thee, our Redeemer; against thee, our Father; against thee, our perpetual benefactor, who hast encompassed us with blessings, and followed us with mercies, even all those years, in which we have so ungratefully offended thee.

In this view of ourselves, may we humble our souls under the weight of our iniquities, confessing all our crimes before thee, and likewise acknowledging that such offenders are unworthy of the least of thy blessings; that such as are allowed to the innocent, ought to be denied to us; and that it is not fit

such criminals should be gratified in their desires, or favoured in their inclinations. Hence, O God, on this day, above others, may it be our practice to live as becomes repenting and humbled sinners, purposely declining whatever is not agreeable to this state of humiliation. May we decline all public shews, gaming, and entertainments; may we avoid unprofitable visits; may we give no indulgence to curiosity or sloth; may we not study vanity or appetite, nor seek idle mirth; but rather live retired in mourning for our sins, secluded from all those satisfactions which others take, as not agreeable to the state of humbled sinners, who are not to regard what nature requires, but what repentance demands, which is soliciting for the pardon of past offences. And because true repentance, looking at the foulness of sin, sees it to deserve punishment; hence, O God, may it be the effect of thy grace in us on this day, above others, to espouse the cause of justice, and undertake the punishment of sin. Upon this consideration, may it be our practice to bear with patience whatever affliction comes from thy heavenly hand; may we receive it with humility, submission and silence, as the effect of thy justice, and

what is due to our sins ; and hence, O God, may no word of impatience this day be heard from us. R. *Grant this, O God of mercy.*

Upon the same motive, may we bear with patience whatever provocation is given us by our neighbour, whether by any injury, affront or ill humour ; may we take it all with humility, submission and silence, as the effect of thy justice, and as due to our sin ; and hence, O God, may no word of passion, quarrelling or impatience, this day, be heard from us. R. *Grant this, O God of mercy.*

Upon the same motive, whatever happen to us, which we apprehend as a lessening to us, as a contempt or reproach, may we take it with humility, submission and silence, as the effect of thy justice, and as due to our sins ; and hence, O God, may no word of impatience or complaint be this day heard from us. R. *Grant this, O God of mercy.*

Upon the same motive, may we join with justice in our endeavours of punishing sin in ourselvies, by such self-denials as prudence shall direct ; in punishing our appetite, because in that we have offended ; and therefore obliging it to such an abstinence, both as to meat and drink, as may be uneasy to it ; in punishing our tongue, because in that

we have offended ; and therefore putting it under such a restraint of silence, as may be uneasy to it ; in punishing our pride, because in that we have offended ; by making it stoop to such humiliations, as shall be uneasy to it ; in punishing our sloth, because in that we have offended ; and therefore obliging ourselves to such exercises, both in rising, praying, recollection, reading, working, visiting poor and rich, as may be uneasy to us ; in these, and whatever other ways may be proper, ever submitting with humility and patience, as to punishments due to our sins. *R. Grant this, O God of mercy.*

Grant, O God, that this may be our method on this day ; may thy grace both direct and strengthen us in it ; and if nature be uneasy, help us we beseech thee, in overcoming it, and forcing it to yield to what is just ; help us in gaining this victory, that having been so blind and miserable, as to yield to nature in the ways of sin, we may now be so happy as to oblige nature to yield to justice in the punishment of it.

As long as nature struggles, may we still continue our endeavours for making it comply. May we put it in mind, that it is just its rebellion should be punished : That by punishment it is to be made afraid of sin, which costs it so dear : That by the exercises

of penance it may move God to mercy, and prevent that other punishment of his justice, which is eternal; that having lifted itself up against its God, it is fit it should be humbled, and now feel the smart of its wickedness.

But above all, O God, to carry on this work of penance with success, may we on this day ascend in spirit to *Mount Calvary*, and see the pattern there set before us. May we for one day at least live by that copy, which ought to be our rule all our lives.

May we from him see how to be silent amidst reproaches and contempt, how to be patient under the weight of troubles, how to conform our will to thine, O God, in the midst of the greatest desolation. May we from him learn a crucified life under an universal contradiction to nature; not in things inconsiderable, but in the extremities of a general anguish. May we from his wounded and torn flesh learn what is the punishment due to sin; and having an assurance from his Apostle that he suffered leaving us an example that we may follow his steps; having Christ himself calling upon us to deny ourselves, and take up our cross and follow him, may we then every one turn ourselves and ask.

Is Christ alone to suffer on the cross ; and am I to have no part in it, though he calls me to it, and commands me to follow him ? Am I the offender to go unpunished, while the spotless Lamb suffers, and tells me he suffers for my example ? Am I to follow nature still, which has led me into sin ; and depart from Christ, who by suffering teaches me how to cancel sin ?

Am I to think it difficult to embrace the self-denial, which Christ commands ; when by such contradiction I may partake in the suffering of Christ, and escape the everlasting suffering, which is due to my sins ? Have I followed nature to sin ; and shall I not follow Christ in the remedy of sin ?

On my Jesus, my Redeemer, I desire to do it ; I desire to take thee for my light and my guide, and I beg thy grace, that, so far as belongs to me, I may ever follow thy steps. This, O God, may I do all my life, according to the example thou hast given me in all thine. But since on this day thou wast pleased to give thy life on the cross for the redemption of sin, give me grace this day particularly to study the cross ; to see in what particulars, I can take up mine ; to see in what particulars I can make a sacri-

ifice of my own will, and by uniting it with thine, find acceptance with the Father; for on the day of so great a sacrifice, it is just all thy followers should mourn for the terrible effects, which sin has upon thy sacred person, and not let this day pass without some offering of a contrite heart, which may be on their parts a sacrifice for sin. Grant this, O Blessed Jesus, that I may so observe the day of our redemption, as to partake of the redemption thou hast wrought for me.

Amen.

Let us Pray.

LORD Jesus Christ, who didst descend from the bosom of thy Father upon earth, and shed thy precious blood for the remission of our sins; we humbly beseech thee, that in the day of judgment being placed at thy right hand, we may hear those words, *come you blessed*; who livest and reignest with God the Father.

OUR LADY ON SATURDAY.

THIS being a day on which the church calls us to a particular memorial of the Blessed Virgin; let us this day raise up our thoughts to God, and give thanks for his eminent graces, by which she was privileged above all women, and beg that her example of sanctity may be to us the instruction of our lives.

Let us Pray.

TO thee, O Eternal God, we render our most humble thanks for those many privileges of grace, by which thou hast eminently distinguished the Blessed Virgin, and manifested her to the whole world to be the choice of heaven.

It is what obliges us to exalt thy glory, O God, upon earth, to see in our corruptible and mortal flesh a soul so above the corruption of our nature, as to be declared by a testimony from heaven to be full of grace even upon earth; and to be so sanctified by thy gifts, that thy only Son, the eternal word, should take flesh of her, and become man, and she truly become the Mother of her Lord.

For these thy prerogatives to her, O Eternal Father, we bless and adore thy Holy Name, and publish to the whole world that thou art worthy of praise, and glory, and benediction, for thus manifesting thy gifts, and by the wonders of thy power and goodness raising up our dull souls to magnify thy mercies, and confess that thou art our God. Blessed therefore be thou, O God, for all the wonders of thy goodness in the Blessed Virgin, and in particular for that eminent sanctity of her life, by which she is become a light and example to us in the way of salvation, and teaches us both what we have to ask of thee, for the help of our corruption, and how we are to live for the coming to the possession of thy glory. Let it be thy blessing to us this day, O God, that we may learn something of what she teaches, so with her, to make our approaches to thee.

The first petition we make on this account is, that as the Blessed Virgin was *full of grace*, so thou wouldest vouchsafe, O God, to grant that thy grace may abide in us also. That our hearts may be prepared to receive this divine gift; and not only to receive it, but likewise to be in that good disposition, as to continue in the lasting possession of it.

For this end, we beseech thee, O Father of Mercy, to purify our hearts from all sin.

ful affection, and to take from us all that corruption, which defiles our souls, and renders them incapable of thy grace. Let nothing abide in us, O God, which is displeasing to thee: Let neither the love of the world, nor the love of interest, nor the love of any creature, nor any kind of passion so prevail in us, as to exclude thy grace from our hearts: And if there be any thing of this disorder in us, we implore thy mercy to remove it.

For if we honour and admire the Blessed Virgin for being *full of grace*; and then turning *our eyes* upon *our own breasts*, see plainly that we are *full of the world*, *full of self-love*, *full of sin*, and that thy grace, O God, cannot likely have any place in us, how unhappy must we be! How little comfort can we have in the solemnities of thy Saints, whose remarkable exemplarity must be a reproach of our careless and faithless state, and the condemnation of our crimes! Hear therefore our prayer, we beseech thee, and grant that as the Blessed Virgin was full grace, of we also may be sanctified by some portion of it.

A second petition we make, that as we have an assurance by the mouth of the Angel that thou, O Lord, wast with her; so thou wouldest vouchsafe to be with us also, to

abide with us, to enlighten us, to direct us, to heal us, to comfort us, to strengthen us, and to carry us through all the difficulties of this life till we come to a better.

This, O God, we ask of thee, because of the great unhappiness of our temper, which is ever eager in the desire of worldly things, and always thinks those happy, who are in the possession of them. Hence, O God, how distracted are we in our desires; sometimes bent upon trifles, sometimes upon what is vain, sometimes upon what is worldly, sometimes upon what is sinful, and imagining comfort to be in whatever is the object of our inclinations.

Thus our nature leads, and deceives us with the proposal of imaginary happiness: But now, O God, we confess there is no solid comfort but in thee alone, and therefore we most earnestly beg thee to be ever with us: All earthly things are vain, false and deceitful; and whatever we possess of them, they cannot make us happy; and therefore we confess the more we confide and rest in them, the more we must expect to be deceived. But thou, O Lord, art that infinite and only good, which cannot fail, which alone canst be our present and future happiness: Be thou therefore, O God, be thou with us.

Be thou with us in all the circumstances of our lives; in our prayers, in our busyness, in our recreations, at our table, our conversation, in our troubles, in our weakness, in time of temptation and danger, in health and sickness, and above all, O God, be with us at the hour of our death. Grant, we beseech thee, that before all things we may desire this; that resting and placing our hope in thee, we may in thee find comfort, protection and security, and under this confidence fear nothing, that the devil or world can do against us.

Be thou with us, O God, in this life.

For thus only, O God, can we hope to be with thee in the next.

A third petition we make to thee, that as the Blessed Virgin *laid up and pondered in her heart* whatever things she heard of Christ, and of thy mercies, in the great work of our redemption; so we also may learn this practice, of laying up and keeping in our hearts the remembrance of thy mercies, and those great duties which our Blessed Redeemer has taught us; for living thy servants, and working out our salvation.

Hear us, O God, we beseech thee, in this point; for we confess here a great weakness, a great inconstancy and lightness of our nature: Who, though we confess a faith of

all thou teachest, seem to fear thy judgments upon our sins, and to desire thy mercies; though we read and hear what belongs to our duties; though we are often moved, purpose, and make resolutions, yet behold, O God; such is our misery, nothing of this sticks by us; the next trifle carries away our thoughts; business or trouble, or (in want of these) impertinencies and follies take up our hearts; and we no sooner turn away our eyes from thee, but presently we forget thee, and all that belongs to our salvation.

This unhappy temper requires thy help, O God; wherefore we most humbly beseech thee to have compassion on us, and by thy grace to confirm us against this effect of our inconstancy. And since the order of thy mercies requires our endeavours, grant we may use such means on our part, as may be proper for obtaining what we ask.

Grant we may learn in the school of the Blessed Virgin, and from this mistress of meditation be taught to meditate on the life and Gospel of Jesus: May we make our hearts a treasure of his divine instructions, and come to the practice of frequently comparing our lives with what he has taught us.

Help us, O God, in making this one part of our daily exercise! And on those days, which thou hast set apart for thy service, then, O God, may we remember that the

work of eternity calls for our thoughts and our time, and therefore set some time apart for conferring in our hearts; and making a more particular enquiry into the state of our soul. Then, O Blessed Lord, may we consider the rules of the Gospel, and by reflecting on the methods of our lives, take some measures of what is to be encouraged, what is to be changed, what to be amended in us. And this, O God, may we not slightly think over, but carry on so far, as to come to the execution of what we propose. In this manner may we lay up and ponder in our hearts, as the Holy Virgin did, in hopes of coming at length to some resemblance of her holy life.

And now, O God, give us leave to conclude our petitions of this day with this prayer, that we may ever labour to follow the directions given by our blessed lady at the marriage-feast of *Cana of Galilee*, of doing whatever *Christ shall say to us*; this was her advice to the servants; and in following it they found the effects of his power in a miraculous supply of their wants.

This, O God, may we do: Give us grace at all times to consider what Christ says to us, whatever is his Holy Will and command: And whatever we find in ourselves, or in others, contrary to this, may

it be our constant practice with resolution to stand against it; declaring at all times that we can have no hopes, either in the power or merits of Christ, but by endeavouring to be faithful in the observance of his commands. Lead us, O merciful God, ever on in this way, and may our fidelity accompany the expectation we have in his mercies.

And you, O Blessed Virgin, who know the infirmities of our nature, and difficulties of a christian life, exercise your charity in our behalf; and pray before the throne of God, that we may walk in the way of his commandments, and be faithful followers of the Gospel of Jesus Christ, to whom be glory for ever. *Amen.*

Let us Pray.

GRANT, we beseech thee, O Lord, our God, that we thy servants may enjoy a perpetual health, both of mind and body, and by the glorious intercession of the Blessed Virgin *Mary*, being delivered from present evils, may be brought to the possession of eternal joys. Through our Lord Jesus Christ, thy Son.

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